

THE
LIBRARY
OF THE
CHURCH
PRIVILEGES
Of A
BELIEVER.

BY
THOMAS WATSON,
Pastor of Stephens Walbrook, LONDON.

that spared not his own Son, but delivered him up for
us all; how shall he not with him freely give us all
things? Rom. 8 32.

all things is profitable unto all things, having a promise
of the life that now is, and of that which is to come,
Tim. 4.8.

nam divites illi qui omnia possident! Aretius.

The fourth Impression with new Additions.

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TO THE
Right honourable, and Religious,
The Lady
MARY VERE
Baronnesse of *Tilbury*,
And
My much Honoured
L A D Y.

M A D A M,



Have presumed
upon your La-
dyship, humbly
to present you
with these few
Meditations. As it is a rich mer-

The Epistle

cy to have a spiritual Joynture,
so it cannot but be a comfort to
know what it is. 'Tis a joy to the
young heir to have a view of his
estate; that is the work of this
Treatise, to set before you the
Land of promise. While we are
bere in the combate, we had need
look to the Crown, to make us fight
the more valiantly. Moses had
an eye at the recompence of re-
ward, and that did animate him
against sufferings; yea, our blessed
Saviour himself looked at the joy
set before him. Madam, Could
we live in the thoughts of these
great things to come, what sub-
lime, what sweet lives should we
lead! Surely, if there be any sad-
nesse gathers in our spirits, if any

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Dedictory.

despondency, it comes in at this leak of unbelief. Unbeliefe is a bad neighbour, it is alwayes raising either Jealousies of God, as if he would not be so good as his Word; Unbelief with Sarah, laughs at the promise; Or scruples in the heart, whether all these promises belong to us. The Devil shot three fiery darts into the virgin-castle of Eves heart, whereof the first was the most deadly, Yea, hath God said? He would induce this belief in her, that God had not spoken Truth: and when he had once wrought her to distrust, then she took of the tree, &c. All the train of temptation that Satan layes, is to blow up the fort of,

The Epistle

our Faith. We had need maintain this grace; it is Faith must maintaine us. While the Pilot keeps his ship, his ship keeps him. Right Honourable, Blessed be the riches of Gods grace, who hath set this heavenly plant in your heart, and hath kept you in the faith, insomuch that all the shakings of the times have but settled you the more; and I doubt not but he that hath begun a good work in you, will performe it untill the day of Jesus Christ. What an unparallel'd mercy is it to be kept free in the time of infection? God hath given your Ladyship a sound judgement, and a tender conscience, both which are jewels of great price. I may
say

Dedicatory.

say of you, as it is said of Jehoshaphat, his heart was lift up in the wayes of the Lord, 2 Chron. 17. 12. Yet I have observed, the more you have been lifted up in God, the more you have been cast down in your self. It is excellent, when the higher we grow in knowledge, the lower we grow in humility. I speak it to the praise of free-grace: God hath crowned your silver haire with golden vertues, everyone of which doth shine as those precious stones, the Sardius, the Topaz, and the Diamond, Ezek. 28. 13. Holiness is a beautiful thing, it carries a graceful Majesty along with it. Alexander coming with his Army

The Epistle

against Hierusalem, Jaddus the high Priest went out of the City to meet him covered with his Priestly Robes ; an upper garment of Purple embroydered with gold , and a golden Plate, wherein the Name of God was written ; the sight was so grave and solemne , that the Emperour fell to the ground as reverencing the Name of God. Such a sparkling lustre is there in holiness , that whosoever beholds it, must needs be astonished at it ; nay, even those that oppose it, cannot but admire it. Grace differs little from glory ; the one is the seed, the other the flower. Grace is glory militant, and glory is grace triumphant

Dedicatory.

hant. Theodosius thought it
greater honour that he was a
Christian, then the head of an
Empire. Madam, your piety,
is a greater glory to you, then
your Parentage; it is more to be
the daughter of faith then to
descend from Nobles, or to have
the blood royal running in your
veins. There is a time shortly
coming, when neither birth, estate,
or any wordly embelishments
will do us good; you have laid in
provision against that time, and
gotten the new birth, when all o-
ther birth and Nobility must lie in
the dust. This is that which makes
your name smell in Gods Church,
as the wine of Lebanon. Go on,
Right Honourable, in those
paths

The Epistle

paths which have an immediate tendency to life and blessedness. We are like to meet with many rubs in the way before we get to Heaven: It is said of Israel, their soul was much discouraged because of the way.

Num. 21.

4.

Had we more grace, we should have need enough to use it: expect we must fiery serpents; but, the righteous will hold on his way, Job 17. 9. Is not every Christian an Ensign-bearer to carry Christs Colours? We must resolve to be good in good earnest. The almost Christian shall be almost saved. It is wise counsel our Saviour gives, that we should count what religion will cost us. Luk. 14. 28. It will cost us re

proach

Dedictory.

proach; this is a part of Christs
livery which we must weare.
Think not that our innocency will
priviledge us from the reproaches
and slanders of the world; Christ
was the most innocent person up-
on earth, never did any unholy
thought come into his minde, yet
his innocency would not shield
him from slander; he was called
a friend of sinners. Let us not be
discouraged; shall we cease from
being Saints, because others will
not cease from being Devils?
Is it a wonder, when an army is in
fight, to see the bullets fly abroad,
and the fire-balls? when the seed
of the serpent is fighting with the
seed of the woman, is it strange to
see the bullets of temptation flie, &
the

The Epistle

the fire-balls of slander? But if our innocency will not keep us from being shot at, it will keep us from being hurt: for as no flattery can heal a bad conscience, so no slander can hurt a good. Again, Religion wil cost us persecution; this is a part of Christs legacy which he hath left us, In the World ye shall have tribulation. Our ship would soon overturn, if it were not ballasted with some afflictions. A Christian is a compounded creature, he hath some evil in him, therefore God afflicts; and he hath some good in him, therefore the Devil afflicts: Hence that of Cyprian*, When a man begins to be religious, he must think of going into the wine-
presse:

* Cum ex-
peris in
Christo pie
vivere, in-
grederis
sarcular.

Dedicatory.

presse : and perhaps the blood of the grapes may be pressed out; but the meditation of things to come should sweeten the tryals present, and make us though we cannot live without them, yet to live above them. What if the times are worse, if they make us better? and if our burdens be heavy, seeing the way we are to go is but short ! Madam, I will not further detain you. I make bold to devote this Manual to your Honour; I acknowledge how weak and unfeathered it is, therefore unfit to flie abroad into the world; but the importunity of some friends, & principally, the many favours received from your Honour when I was in your noble
Fa-

The Epistle

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Fa-

The Epistle

Family, and which have been
since continued, did press upon me
(yet not without some reluctance
in my own thoughts) to com-
mit it to the publick. I hope
the discourse may be seasonable,
and doubt not but it will be
effectual, if it be as a nail
fastened by the great Master
of Assemblies. I have drawn
but the σκιαγραφία, or dark li-
neaments of that blessed condi-
tion which the Saints shall ar-
rive at: expect not to see it in
its orient colours, till God him-
self give you the Pattern, and
you shall both see and enjoy it
at once. The Lord preserve
your

From
at S
broo

Dedicatory.

*your Ladyship, and all those
Noble Branches descended from
you: which is the prayer of,*

From my Study
at Stephens Wal-
brook. Feb. 5.

1651.

M A D A M,

Your honours most humble
and faithful servant,

THOMAS WATSON.

• Dictionary.

• Your I. Majesty's and all those
Noble Princes descended from
your which is the prayer of

M A D A M

Your honours most humble
and faithful servants

1671.

THOMAS MONTAGU



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*Our pursu't should be rather after the portion then
few gifts.* p. 352



The

Christian's Charter



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1

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CHRISTIANS
Charter.

1 Cor. 3. 21, 22, 23.

*all things are yours, whether Paul, or
Apollo, or Cephas, or the World, or life,
or death, or things present, or things to
come; all are yours, and ye are Christs,
and Christ is Gods.*

CHAP. I.

*the Porch or Entrance into the words,
together with the Proposition.*

 Appineffe is the mark,
and centre which e-
very man aimes at.
The next thing that is

B sought

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sought, after *being*, is being happy; and surely, the nearer the soul comes to God who is the fountain of life and peace, the nearer it approaches to happiness; and who so near to God as the Believer, who is mystically one with him? he must needs be the happy man: And if you would survey his blessed Estate, cast your eyes upon this text which points to it, as the finger to the Dial: *For all things are yours.*

R v. 22. The text may not unfitly be compared to the Tree of Life, which

bore twelve manner of fruits, and yielded her fruit every moneth; there are many precious clusters growing out of this text, and being skillfully improved, will yield much excellent fruit.

*Ee sunt
fidelium o-
pes, ut vel
cum Craso
Rigocerta-
re audent,
quantum
vis summa
promittitur
in injuria,
et inopia.
Wein i-
chius.

In the words we have the Inventory of a Christian, *All things are yours*; A strange paradox when a believer can call nothing his, yet he can say, * all things are



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3

his. I have often thought a poor Christian that lives in a prison, or some old cottage, is like the Usurer, who though he goes poore, and can hardly finde himselfe bread, yet hath thousands out at use: So it is with a child of God, * *as ha-* ^{2 Cor. 6.}
ving nothing, yet possessing all things. ^{10.}
What once the Philosopher said, *Solus sapiens dives*, Only the wise man is the rich man; give me leave to say, only the believer is the rich man; here is his estate inmed up, *All things are his.*

Before I come to the words, *Object.* there is an objection must be removed, If all things are ours, there seems to be a community: what is one mans, is anothers.

Answ. The Apostle doth not *Answ.*
speak here of civill Possessions; *Paul*
was no *leveller*, he did not go about
to destroy any mans propriety; * for ^{* Omnia}
though he saith, *All things are yours;* ^{vestra quæ}
yet he doth not say, what any man ^{in sacris li-}
th is yours. ^{teris non}
^{et re pta.}
^{Ob. Pet' Mar.}

B 2

The Christian's Charter.

Object.

Object. But is it not said, *ἐῶντα πάντα κοινὰ*; They had all things common? *Acts 2. 44.*

Answer.

It is true: but first, This was purely voluntary: * *non fuit præceptum, sed susceptum*; there was no precept for it.

* *Piscator.*

If it be objected, that this was set downe as an example to imitate.

1. I answer; Examples in Scripture are not alwayes Argumentative: The Prophet *Elijah* called for fire from heaven, to consume the Captaines and their fifties * *2 King 1.* but it doth not therefore follow that when one Christian is angry with another, he may call for fire from heaven. Thus the Primitive Saints out of Prudence and charity, had all things common; it will not therefore follow, that in every age and century of the Church there should be a common stock and every one have a share.

2. I answer; Though the Disciples had all things common, yet still they held their propriety, as is clear by *Peters* speech to *Ananias** * *AA.5.4.*
Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? It is true in one sense, what the Primitive Church had, was not their own; so much as could be spared was for the reliefe of the Saints, thus all things were common; but still they kept a part of their estate in their owne hand. There is as the Schoolmen observe, *duplex jus*, a *Aquin.*
double right to an estate, a right of *propriety*, and a right of *charity*. The right of charity belongs to the poor, but the right of propriety belongs to the owner. For instance, God made a law, * That a * *Deut.*
man must not put his sickle into his 23. 24. 25.
Neighbours corne. We reade that the Disciples being hungry when they went through the fields

on the Sabbath, did pluck the ears of corne, there was *charity*; but they must not put the sickle into the corn, here was *propriety*. This I rather speak, because there are some, that when God hath made an enclosure would lay all common: It was Satan pulled down *Job's* hedge. The Lord hath set the eighth Commandment as a fence about a mans estate; and he that breaks this hedge, a serpent shall bite him. Thus having taken that objection out of the way, I come now to the Text.

And it falls into three parts.

1. The Inventory, *ταῦτα*, *All things*
2. The Proprietors, *ὑμεῖς*, *All things are yours*.
3. The tenure, *ὑμεῖς Χριστοί*, *Ye are Christs*. Which three branches will make up this one Proposition.

Doctr.

Doctr. That all things in heaven and earth, are the portion and prerogative of a believer. He that overcometh shall inherit all things. *Rev.* 21. 7. A large Inventory! *All things*:

we

we can have but all. And the Apostle useth an ingemination, he doubles it, to take away all hesitancy and doubting from faith.

CHAP. II.

The Arguments proving the Proposition.

THere are two Reasons which will serve to illustrate and confirm the Proposition,
All things are a belcevers.

1. Because the Covenant of Grace *Reas. 1.*
is his. The Covenant is our *Great*
Charter, by vertue of which God settles all things in heaven and earth upon us. By sin we had forfeited all, therefore if all things be ours, the title comes in by a Covenant; till then we had nothing to hold by. This Covenant is the issue and birth

of Gods love, it is the legacy of free-grace. This Covenant is enriched with mercy, it is embroydered with promises: you may read the Charter, * *I will be thy God*. And there is a parallel to it, * *I am God, even thy God*: This is sufficient dowry. If God be ours then all things are ours:

* Jer. 31.

34.

יְהוָה

יְהוָה

לֹא

* Ps. 50. 7.

אֱלֹהֵינוּ

אֱלֹהֵינוּ

1.

He is, 1. *Eminently Good*. One Diamond doth virtually containe many lesser pearls: the excellencies in the creature are single, and want their Adjuncts. Learning hath not alwayes Parentage: Honour hath not alwayes Vertue. No Individuall can be the receptacle and continent of all perfections: But those Excellencies that lie scattered in the creature, are all united and centred in God, as the beams in the Sun, the drops in the Ocean.

2.

2. Hee is *Superlatively Good*. Whatever is in the creature, is to be

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found in God after a more transcendent manner. A man may be said to be wise, but God is infinitely so; Powerfull, but God is eternally so; Faithfull, but God is unchangeably so. Now in the Covenant of Grace, God passeth himself over to us to be our God; *I am God, even thy God.*

This expression, *I am thy God*, imports three things: 1. *Pacification.* You shall finde grace in my sight, I will cast a favourable aspect upon you, I will put off my armour, I will take down my Standard, I will be no more an enemy 2. *Do-*

1.

ation. God makes himself over to us by a deed of gift, and gives away himself to us: he saith to the believer, as the King of Israel said to the King of Syria, * *I am thine,* * 1 King 20.4. *and all that I have:* This is *alvearium divini mellis*, an hive full of divine comfort: all that is in God is ours: his Wisdom is ours, to teach us;

2.

us; his love is ours, to pity us; his Spirit is ours, to comfort us; his mercy is ours, to save us. When God saith to the soule, *I am thine*, it is enough, he cannot say more. **3.** *Duration.* I will be a God to thee, as long as I am a God.

Reas. 2. **2.** *Reason.* All things are for believers, because Christ is his. Jesus Christ is, *σύλα τῆς διαθήκης*, the pillar and hinge upon which the Covenant of Grace turns. Without Christ, we had nothing to do with a Covenant. The Covenant is founded upon Christ, and is sealed in his blood. We read of the

**Exo. 25.* Mercy-seat *, which was a divine

17. Hieroglyphick, typifying Jesus Christ. *There will I meet thee, and I will commune with thee from above the Mercy-seat, ver. 22.* To shew that in Christ God is propitious. From above this Mercy-seat he communes with us, and enters into Covenant. Therefore it is observable,

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II

when the Apostle had said, *things are yours*, he presently adds, *Ye are Christs*. There comes the title, we hold all *in capite*. His golden chain, *Things present, and things to come*, is linked to us, by vertue of our being linked to Christ. By faith we have an interest in Christ; having an interest in Christ, we have an interest in God; having an interest in God, we have a title to all things.

CHAP. III.

*The opening of the Charter,
Things present are a Beleevers.*

Quest.

AND now I come to that great question, What are the things contained in the Charter?

Resp. There are two words in *Answ.*
the

The Christian's Charter.

the text that expresse it, *Things present, and things to come.* I begin with the first.

I.
Ta' evs-
sūta.

I. Ta' evsūta, Things present a beleevers. Amongst these things present, there are three specified in the text; *Paul, & Apollo, the word of life, &c.* Here is, me thinks, a row of pearl: I will take every one of these asunder, and shew you the worth, then see how rich a beleever is, that wears such a chaine of pearls about him.

§. 1.

I.
*Ei se Paul-
ag.

Paul and Apollo are yours.

* Summi
& infimi.
Pareus.
* Vobis ad
bonum in-
serviunt.
Aretius.
* Admini-
cula fidei,
Bez.

I. Under these words *Paul and Apollo*, by a figure are comprehended all the Ministers of Christ, * the weakest as well as the eminentest. *Paul and Apollo are yours*, viz. their labours are for * edifying the Church. They are the helpers of your faith.

The

The Christian's Charter.

13

The parts of a Minister are not given
 for himself, they are the Churches*. If the people have a taint
 of error, the *Ministers of Christ*
 must season them with wholesome
 words; therefore they are called
the salt of the earth. If any soul be
 lying under the burden of sin, 'tis
 the work of a Minister to drop in
 comfort, therefore he is said to *hold*
 forth the breasts as a nurse*. Thus
Paul and Apollo are yours: All the
 gifts of a Minister, all his graces,
 are not only for himself, they are
 for the Churches. A Minister must
 not monopolize his gifts to him-
 self, this is *to hide his talents in a*
napkin; such an one makes an en-
 closure, where God would have all
 common. *Paul and Apollo* are yours:
 The Ministers of Christ should be
 as musk among linnen, which casts
 a fragrancy; or like that box of spi-
 ke-nard, which being broken open,
 fill'd the house with its odour*: So
 should

*Παῦλος
 καὶ Ἀπολ-
 λῶς ὑμῶν
 ὡς ἐνεργε-
 σίας καὶ δο-
 ραί.

Oecume-
 nius in lo-
 cum.

*Mat. 5.
 13.

*1 Thes. 2.
 7.

*Eph. 4. 8.

*Joh. 12. 3.

should they do by the favour
 their ointments. A Minister by
 ding out a sweet perfume in his
 strine and life, makes the Church
 of God as a garden of spices. *Paul*
and Apollo are yours: They are
 lamp or torch to light souls to hea-
 ven*. *Chrysostome's* hearers thought
 they had better be without the Sun
 in the Firmament, than *Chrysostome*
 in the Pulpit. * *Paul* and *Apollo*
 springs that hold the water of life
 as these springs must not be poisoned
 so neither must they be shut up
 sealed. A Minister of Christ
 both a granary to hold the corn, and
 a Steward to give it out. 'Tis little
 better then theft, to withhold the
 bread of life. The lips of *Apollo*
 must be as an honey-comb, dropping
 in season and out of season. The
 graces of the Spirit are sacred flow-
 ers, which though they cannot die
 yet being apt to wither, *Apollo* must
 come with his water-pot*. It is not

*Rev. 1.
 20

**Satis est
 solem non
 lucere quā
 Chrysosto-
 mum non
 docere.*

*1 Cor. 3.
 6.

enough

ough that there be Grace in the
art, but it must be *poured into his*
s. As *Paul* is a beleever, so all
ings are his; but as *Paul* is a Mi-
ster, so *he is not his own*, he is the
churches. There are three corro-
ries I shall draw from this.

Use 1. If *Paul and Apollos* are *Use. 1.*
ours, Every Minister of Christ is gi-
ven for the edifying of the Church;
take heed that you despise not
the least of these; for all are for
your profit. The least star gives
light, the least drop moistens, the
least Minister is no lesse then an *An-*
nell. There is some use to be made
even of the lowest parts of men:
there are *gifts differing* *, but all are *Rom. 12.
ours. The weakest Minister may 6.
help to strengthen your faith. In the
law, all the Levites did not sacrifice,
onely the Priests, as *Aaron*, and his
sons; but all were serviceable in the
worship of God; those that did not
sacrifice, yet helped to bear the
Arke.

Arke. As in a building, some bring stones, some timber, some perhaps bring only nailes; yet these are full, these serve to fasten the work of the building: The Church of God

1 Cor. 3. is a spiritual building, some Ministers bring stones, are more eminent and useful; others timber, others less, they have but a nail in the work yet all serve for the good of the building. The least nail in the Ministry serves for the fastning of souls to Christ, therefore let none be contemned. Though all are not Apostles, all are not Evangelists, all have not the same dexterous abilities in their work; yet remember, *all are yours*, all edifie. Oftentimes God crowns his labours, and sends more fish into his net, who though he may be lesse skilful, is more faithful; and though he hath lesse of the *brain*, yet more of the *heart*. An Ambassador may deliver his Ambassage with a trembling lip, and a stammering tongue

ongue, but he is honourable for
his works sake, he represents the
Kings person.

Use 2. If Paul and Apollo are *Use 2.*
ours, all Christs Ministers have a
subserviency to your good, they
come to make up the match be-
tween Christ and you: then love
Paul and Apollo. All the labours of
Minister, his prayers, his tears, the
pregnancy of his parts, the tor-
ment of his affections, all are yours;
when by the law of equity there
must be some reflections of love
from your hearts towards *Paul and*
pollo, such as are *set over you in the*
*word**. And shew your love,

* Phil. 2.
29.

1. By honouring them. *Manoah*
could know the Angels name that
might honour him*. And the A-
postle calls for this, 1 *Thes. 5. 13.*
I beseech you, brethren, know them
which labour among you, and are o-
ver you in the Lord, and to esteeme
them very highly. They are coworkers

* Judg. 13.
17.

C

with

The Christian's Charter.

with God, 2 Cor. 6. 1. God and his Ministers (to speak with reverence) drive one and the same trade; and *they labour among you, therefore, esteem them very highly.* Next to sending out Christ and the Spirit, God never honoured the world more then in sending out his *Papists* and *Apolloes*. Kings may be your

* If 49. 23. fathers to nurse you up in peace

but Ministers are your fathers to beget you to Christ*; the earthly

* 1 Cor. 4. 15.

father is an instrument of conveying nature, the spiritual father of conveying grace. Therefore

Chrysostome wonders how it comes to passe that the Ministers are not

only more revered then Kings and Judges, but then our natural

parents. What shall we say then

those who make no more reckoning of their Ministers, then the

Egyptians did of their shepherds? *Every*

shepherd was an abomination

to the Egyptians, Gen. 46. 34. Know

then

them (saith the Apostle) *that labour among you*; many can be content to know them in the meannesse of their parentage; *Is not this the Carpenters son?* to know them in their infirmities, but not to know them in the Apostles sense, so as to give them double honour. Surely, were it not for the Ministry you would not be a vineyard, but a wildernesse; were it not for the Ministry, you would be destitute of the two seals of the Covenant, Baptisme and the Lords Supper; you would be in darkness, for, *faith comes by hearing, and how shall they hear without a teacher?* ver. 10. 14. Oh therefore honour *Paul* and *Apollo*; though their persons may be mean, yet the office is honourable.

2. Shew your love to the Ministers, by pleading their cause, when they are unjustly traduced and calumniated. It is counted by some a disgrace of their religion, *ἐν φωνῇ οὐ βέλτερον*

The Christian's Charter.

(as *Justin. Mart.* speaks) neatly and handsomely to defame a Minister; Others who would be thought more modest, though they do not raise a report, yet they can receive it as a *welcome present*. This is contrary to that Apostolical rule, *1 Tim. 5. 19. against an Elder (or Minister) receive not an accusation, but before two or three witnesses.* *Constantine* was a great honourer of the Ministry; it is reported of him, that he would not read the envious accusations brought in against them, but did burn them; oh if you love *Peter* and *Apollo* stand up in their defence become their advocates; it was by Law the *Egyptians* made, that if a man found another in the hands of thieves, and did not deliver him when it was in his power, he was condemned to die; when your Ministers fall among *thieves* who would rob them of their good name, do you seek to deliver them

We have too many who labour to
clip the credit of Gods Ministers to
make them weigh lighter among the
people, oh do you put in some
grains into the scales; do they open
their mouths to God for you, and
will not you open your mouths in
their behalf? certainly if they labour
to save your souls, you ought to
save their credit.

3. Shew your love to your Mini-
sters by encouraging them, and by
being a screen to keep off injuries
from them. If they seek your *esta-
blishment*, you must seek their *en-
couragement*; if they endeavour
your *salvation*, you must endea-
vour their *safety*; the very name
of an Ambassadour hath been a pro-
tection from wrongs. What an
unnatural thing is it, that any should
strive to bring them to death, whose
very calling is to bring men to
life? The Minister is a spiritual Fa-
ther*; it was a brand of infamy on
C 3 them,

* 1 Cor. 4.
16.

them, *Hos. 4. 4.* For this people as they that strive with their Priest. Was there none to fall out with but the Priest, even he that offered up their sacrifices for them? and what is it, think we, for men to quarrel with their spiritual Fathers? even those whom they once had a venerable opinion of, and acknowledged to be the meanes of their conversion? Either love your spiritual Fathers, or there is ground of suspicion that yours was but a false birth.

Use 3. Use 3. If Paul and Apollos are yours, they are for the building you up in your faith. Then endeavour to get good by the labours of Paul and Apollos, I mean such as labour in the Word and doctrine. Let them not plow upon the rock. Answer Gods end in sending them among you. Oh labour to profit by you may get some knowledge by the Word, such as is discursive and polemical, and yet not profit.

Quest

Quest. What is it to profit?

Resp. The Apostle tells us, *Heb.*

2. When we mingle the Word with faith, that is, when we so heare, that we beleeve, and so beleeve, that we are transformed into the image of the Word; *Ye have o-*

beyed from the heart that forme of doctrine, *Ἐκ τοῦ καρδίας ὁμιλίας*, *into which we were delivered.* * It is one thing

* *Rom. 6.*
17.

for the truth to be *delivered to us*, and another thing for us to be delivered *into the truth*: The words

are a Metaphor taken from lead or silver cast into a mould. This

is to profit, when our hearts are cast into the mould of the Word

preached: As the seed is spiritual, so the heart is spiritual. We

should do as the Bee, when she hath sucked sweetnesse from the

flower, she works it in her own hive, and so turns it to honey: Thus

when we have sucked any precious truth, we should by holy medita-

tion work it in the hive of our hearts, and then it would turn to honey: we should profit by it. Oh let the labours of *Paul* and *Apollo* have an influence upon us. A good heart should labour to go out from the Ministry of the Word, as *Naaman* out of *Jordan*, his leprous flesh was healed, and became as the others. So though we came to the Word proud, we should go home humble; though we came to the Word earthly, we should go home heavenly. Our Leprosie should be healed. *Am*
 * Joh. 4. 7. *brose* observes of the woman of *Samaria*, that came to *Jacobs Well*. She came *peccatrix*, she went away *predicatrix*; She came a sinner. She went away a Prophetesse. Such a metamorphosis should the Word of God make. Let not the Ministers of Christ say upon their death-beds, the bellows are burnt, and the leather consumed; they have spent their lungs, and exhausted their strength.

at know not whether they have
 one any thing, unlesse preached
 men to hell. It is *Austins* note up-
 on those words of the Apostle, *That*
they may give up their accounts with * *Quando*
y, Heb. 13.17. When * (saith he) *rationem*
both a Minister give up his account reddituri
with joy, but when he hath been sumus cum
working in the vineyard, and sees gaudio?
fruit appear? Brethren, this will quando vi-
de his joy, and your joy too in the demus ho-
may of the Lord; Oh labour to mines pro-
grow: some grow not at all, others ficere in
grow worse for hearing; Evil men verbis Dei.
ball wax worse and worse, 2 Tim. 3.13. Quando
s Pliny speaks of some fish that laborat
swim backward: they grow dead cum gaudio
hearted in religion, they grow co- operari is
retous, they grow Apostates: It Dei in a-
were far easier to write a book of A- gro? quan-
postates in this age, then a book of do arbo-rem
Martyrs; men grow riper for hell i spicit, &
fructum
videt,
quando
attendit
in fructu
area pro-
spicit uber-
atem; hoc viso non sine causa laboravit, dorsum curva-
vit, manus attrivit, frigus & aestus toleravit. Aug. Tom. 10.

every

every day. Oh labour to thrive under the spiritual dew that falls upon you. Let not the Ministers of Christ be as those *which beat the aire*, it not sad, when the *Spiritual clouds* shall drop their raine upon a barren heath? When the Ministers tongue is as the pen of a ready Writer, and the peoples heart is like oiled paper, they will take no impression? Oh improve in grace: If you have a barren piece of ground, you do all you can to improve it, and will you not improve a barren heart? It is a great *Encomium* and honour to the Ministry, when people thrive under it; *Need we as some others, Epistles of commendation*? Paul esteemed the *Corinthians* his glory and his crown; hence, saith he, though other Ministers have need of letters of commendation, yet he needed none for when men should heare of the faith of these *Corinthians*, which was wrought in them by *Pauls* preaching,

*2 Cor. 3.1

g, this was sufficient certificate for
m that God had blessed his la-
ors, there should need no other E-
stle, they themselves were *walking*
certificates, they were his letters te-
monial. This was an high com-
endation; what an honour is it to
Minister, when it shall be said of
him as once of *Octavius*, when he
came into *Rome* he found the walls
of brick, but he left them walls of
marble; So when the Minister
came among the people, he found
hearts of stone, but he left hearts of
flesh. On the other side, it is a dis-
honour to a Minister when his
people are like *Laban's lambs*, or
Pharaoh's kine. There are some
diseases which they call, *opprobria*
medicorum, the reproaches of Phy-
sicians; and there are some people
who may be called *opprobria Mi-*
nistrorum, the reproaches of Mini-
sters: what greater dishonour to a
Minister, then when it shall be
said

said of him, he hath lived so many years in a Parish, he found them an ignorant people, and they are so still; he found them a dull, foolish people, (as if they went to the Temple, as some use to go to the Apothecaries shop. to take a *scipe* to make them sleep) and they are so still; he found them a profane people, and so they are still. Surely there is some fault, or God doth not go forth with his labour on such a people are not a Ministers crown, but his heart-breaking. Beloved, when Gods stars shine in the firmament of the Church, will you still walk in the dark? when for the work of Christ they are *nigh unto death*, will you be as *nigh unto death* as ever? when these golden bells of *Aaron* sound, shall they not chime your souls to Christ? I beseech you *let your profiting appear to all.* God sends *Paul* and *Apollo* as blessings among a people, they are to be helped

1 Tim. 4.
15.

of your faith; if they *toile all
night and take nothing**, 'tis to be ^{*Luk. 5.5.}
 ared that Satan caught the fish ere
 ey came at their net.

§. 2.

Shewing,

That the world is a beleevvers.

2. The next thing is, the world is ^{2.} *ΕΙΠΕ ΧΘΣ-*
 ours. *μΘ.*

1. The lawful use
 of the world
 2. The special use
 of the world } is a Believers.

1. The *lawful use of the world* is
 ours. The Gospel doth some-
 what enlarge our Charter. We are
 not in all things so tied up as the
 Jewes were; there were several sorts
 of meat that were prohibited them;
 they might eat of those beasts onely
 that did chew the cud, and part the
 hoof*, they might not eat of the ^{Levi. 1.3.}
 swine, because though it did divide
 the

the hoof, yet it did not chew the cud; nor of the *Hare*, because though it did chew the cud, yet it did not divide the hoof, it was unclean; but to Christians that live under the Gospel, there is not the prohibition. *The world is yours*, the lawful use of it is yours; every creature *being sanctified by the Word and Prayer*, is good*, and we may eat asking no question for conscience sake. The world is a garden, God hath given us leave to pick of any flower. It is a Paradise, we may eat of any tree that grows in it, but *the forbidden*, that is, sinne; yet even in things lawful beware of excess*. We are apt to offend most in lawful things. The world is yours to traffick in; onely let them that buy, be as if they bought not*, 1 Cor. 7. 30. take heed that you do not drive such a trade in the world that you are like to break in your trading for heaven.

* 1 Tim. 4.

* Etiam in
licitis ca-
vendum.

* Opus est
irrenis
vehiculis,
quibus uti-
tamur, non
trahimur.
Aug. Tom.

3.

2. The

2. The *special use* of the world is yours.

1. The world was made for your use.

2. All things that fall out in the world are for your good.

1. The world *was made for your use*. God hath raised this great *fabric* chiefly for a Beleever. The

Saints are *Gods jewels*, Mal.3.17.

The world is the *shrine* or *Cabinet*

where God locks up these jewels

for a time. The world is yours*, it ^{*Δι' ὑμᾶς}

was made for you. The creation is ^{ἐστὶ ὑμῶν}

but a theatre, to act the great work ^{τοῦ}

of redemption upon. The world ^{Occumer;}

the *field*, the Saints are the *corn*, the

ordinances are the *showers*, the mer-

cies of God are the *Sunshine* that

opens this *corn*, death is the *sickle*

that cuts it down, the Angels are

the *harvesters* that carry it into the

barne. The world *is yours*, God

would never have made this field,

were it not for the corn growing in

it.

it. What use then is there of the wicked? They are as an hedge to keep the corn from forraine invasions, though oft times they are a thorn-hedge.

Quest.

Quest. But alas, a childe of God hath oft the least share in the world how then is the world his?

Ans.

Ans. If thou art a beleever that little thou hast, though it be but an handful of the world, is blest to thee; If there be any consecrated ground in the world that is a beleivers. The world is yours; *Esa* had the venison, but *Jacob* got the blessing: a little blessing is sweet. A little of the world with a great deal of peace, is better than the revenues of unrighteousness. Every mercy a childe of God hath swims to him in Christs blood, and this sauce makes it relish the sweeter. Whatever he tastes, is seasoned with Gods love; he hath not only corne but money in the mouth of the

fack

ack, not onely the *mercy*, but the
 blessing: So that the world is a Be-
 leever. An Unbeleever, that *hath*
 the World at will; yet the World is
 not his, he doth not taste the quin-
 essence of it. *Thornes and thistles*
 both the ground bring forth to him.
 He feeds upon the fruit of the curse,
 I will curse your blessings; he eats *Mal. 2. 2.
 with bitter herbs: So that properly
 the world is a Beleevers. He only
 hath a Scripture-tenure, and that
 little he hath turns to cream. Every
 mercy is a *present* sent him from
 heaven.

2 All things that fall out in the
 world, are for your good.

1. The want of the world, is for your

2. The hatred of good.

1. The want of the world is *Mundi in-*
 for your good. By wanting the *digentia.*
 honours and revenues of the world,
 you want the temptations that o-

D

thers

thers have. Physicians observe that men die sooner by the abundance of blood, than the scarcity; 'tis hard to say which kills most, the *starve* or *surfet*: A glutton with his teeth digs his own grave. The world's beauty tempts, but it is like the *dodaphne*, a fair plant to the eye, but poison to the taste. The want of the world is a mercy.

*Mundi
micitia.*

2. The *hatred of the world* is for your good. Wicked men are instruments in Gods hand for good (albeit they mean not so;) they are flails to thresh off our husks, files to brighten our graces, leeches to suck out the noxious blood. * Out of the most poisonous drug, God distils his glory and our salvation. Every child of God is beholding even to his enemies; *The ploughers ploughed upon my back* *; if they did not plough and harrow us, we should bear but a very thin crop. After a man hath planted a tree, he prunes

* *Dant pro-
ciosa balsa-
ma.* Hier.

* *Pl. 129. 3.*

and dresseth it *. Persecutors are * *Viti non
est luxuri-*
Gods pruning-hook, to cut off the *andum.*
crescencies of sin; and evermore
the bleeding vine is most fruitful:
the envy and malice of the wicked
all do us good: God stirred up
the people of *Egypt* to hate the Is-
raelites; and that was a meanes to
usher in their deliverance. The
frowns of the wicked make us the
more ambitious of Gods smile; their
increased rage, as it shall carry on
Gods decree (for while they sit
backward to his command, they shall
go forward to his decree) so it shall
be a subserviency to our good. E-
very crosse wind of providence shall
blow a believer neerer to the port of
glory. What a blessed condition is a
will of God in! kill him, or save him * *ἀβραῆν
ὁ δὲ εἰμι ὡς
ὁ ἐλπίς ὁ
πῶς ἂν ἴδω*
ye, it is all one *. The opposition of
the world is for his good. *The world* *Pindar:*

§. 3.

Shewing,

That life is a beleewers.

3. The next thing is, *Life is yours*.
 1. 176 *Hicrome* understands it of the life of *Christ*. It is true, *Christ's* life is our life which he lived on earth and the life which he now lives in heaven; his satisfaction and his intercession both are ours, and they are of unspeakable comfort to us. But I conceive by *life* in the text meant *Natural life*, that which is contradistinguished to death:
 Ambrose. But how is life a Believers? Two wayes.

1. The priviledge of life,
2. The comfort of life,
1. The *priviledge of life* is a priviledge which is given to Believers: that is, life to a child of God, is an advantage for heaven: this life is given him to make provision for a better life. Life is

orch of eternity; here the Believer
 tresseth himself, that he may be fit
 to enter in with the Bridegroom.
 We cannot say of a wicked man,
 (unlesse catachrestically) that *life*
is his. Though he lives, yet life
 is not his, he is *dead while he lives*.
 He doth not improve the life of na-
 ture to get the life of grace; he is like
 a man that takes the lease of a farm,
 and makes no benefit of it. *Diu fuit*
in mundo, non vixit; he hath been so
 long in the world, as *Seneca* speaks, *Sen.*
 but he hath not *lived*. He was
 born in the Reigne of such a King,
 his father left him such an estate, he
 was of such an age, and then he died;
 there's an end of him; his life was
 not worth a prayer, nor his death
 worth a tear. But life is yours; 'tis a
 priviledge to a beleever; while he
 hath *natural life*, he *lays hold up-*
 * *on eternal life*; how doth he *1 Tim. 6.*
 work out his salvation? what a do
 there to get his evidences sealed?

§. 3.

Shewing,

*That life is a beleevers.*3.
"Life 2^o3. The next thing is, *Life is yours**Hicrome* understands it of the *life of Christ*. It is true, Christs life is our

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 his father left him such an estate, he
 was of such an age, and then he died;
 there's an end of him, his life was
 not worth a prayer, nor his death
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 priviledge to a beleever, while he
 hath *natural* life, he *lays hold up-*
 * *on eternal life* ; how doth he ^{1 Tim. 6.}
 work out his salvation? what a do
 there to get his evidences sealed?

what weeping? what wraſtling
how doth he even take heaven by
ſtorme? So that life is yours: In
to a childe of God a ſeaſon of grace
the ſeed-time for eternitie; the longer
he lives, the riper he grows for
heaven. The life of a beleever
ſpends as a lamp, he doth good
himſelf and others; the life of
ſinner runs out as the ſand, it doth
little good. The life of the one
as a figure ingraven in marble; the
life of the other as letters written in
duſt.

2. 2. The comfort of life is a be-
leevers *. *As ſorrowful, yet*
2 Cor. 6. *wayes rejoycing*: take a child of God
10 at the greateſt diſadvantage, let
his life be over-caſt with cloudes
yet if there be any comfort in
life, the beleever hath it. Our life
is oft imbecill and weak, but the
ſpiritual life doth adminiſter com-
fort to the natural. Man (ſaith
Auguſtine) is compounded of the

ortal part and the rational part *; Homo com-
 e rational serves to comfort the ponitur ex
 mortal. So, I may say, a Chri- mortali &
 an consists of a natural life, and rationali.
 spiritual; the spiritual revives the Aug.
 natural. Observe how the spiritual
 distills sweetnesse into the natu-
 ral, in three cases.

1. In case of Poverty. This oft I.
 eclipses the comfort of life *. But * ὁ δὲν πρ-
 at though poverty hath clipped rias βα-
 the wings? Poore in the world, yet ρύττειν
 rich in faith, Jam. 2. 5. The one φεικτιον.
 mingles, the other revives. Menand.

2. In case of Reproach. This 2.
 is an heart-breaking, Psal. 69. 20.
 Reproach hath broken my heart. Yet
 Christian hath his Cordial by him,
 Cor. I. 12. ἡ δὲ ἡμετέραν ἀνάμνησιν: For
 this is our rejoying, the testimony of
 our conscience. Who would desire
 a better Jury to acquit him than
 God, and his own conscience?

3. In case of losses. 'Tis in it 3.
 self sad, to have an interposition

between us and our dear relations
A limb as it were pull'd from our
body, and sometimes our estates
strangely melted away; yet a believer
hath some gleanings of comfort
left, and such gleanings as are

* Judg. 8. 2.

better then the worlds * vintage

Ye took joyfully the spoiling of your

goods, γνωστέτες ἐν καρδίᾳ, knowing

in your selves, that you have in heart

a better and an enduring substance

Heb. 10. 34. They had lost their

state, but not their God. Here

you see, the dry rod blossoming

The spiritual life distils comfort

to the natural. Take the fourth

part of a Christians life, and there

is comfort in it. When you be

him sighing bitterly, it is for

and such a sigh, though it may

* Is. 57. 15

break the heart, yet it revives it

The teares of the godly are sweeter

then the triumph of the wicked

The comfort that a wicked man

hath is only *imaginary*, it is but

pl

pleasant fancy; as rejoycing, yet
wayes sorrowing: He hath that
within spoiles his musick. But life is
ours. When a beleevers life is at
the lowest ebbe, yet he hath a spring-
de of comfort.

CHAP. IV.

*The Augmentation of the Char-
ter.*

Among these *insōra* Things
present, There are yet
three other priviledges
which are in the belevers
Charter.

1. Remission of his sin.
2. Regeneration of his nature.
3. Adoption of his person.

S. I.

§. I. *WOTTON*

Shewing,

*That remission of sin is a jewel of
the Believers Crown.*

*Apoc. 15.

I. *The remission of his sin.* The pardon sin, is one of the *Fura Regalia*, or *royalties*, belonging only to God. Popes pardons are like blanks in a lottery, good for nothing, but to be torne. *Who can forgive sin but God only? Mar. 2. 7.* Now the remission or pardon is,

1. A costly mercy.

2. A choice mercy.

1. It is a costly mercy. The

I. which inhaunceth the price of it,

'tis the great fruit of Christs blood. *Without shedding of blood is no remission**; Christ did bleed out for

*Heb. 9. 22

pardon: he was not only a Lamb without spot, but a Lamb slain. Every pardon a sinner hath, is written in Christs blood.

2. It is a *choice* mercy. This
 Jewel God hangs upon none but
 his Elect. 'Tis put into the Char-
 ter, *I will forgive their iniquity, and*
will remember their sin no more *. * Jer. 31. 34
 This is an enriching mercy, it enti-
 tles us to blessednesse, *Blessed is the* Psal. 32. 1.
man to whom the Lord imputeth not
his sinne. Of all the debts we owe,
 our finnes are the worst; now to
 have the book cancelled, and God
 appeased; to heare God whisper
 by his Spirit, *Sonne, be of good*
cheer, thy finnes are forgiven *; I will * Mat. 9. 2.
 not blot thy *name* out of my book,
 but I will blot thy *finnes* out of my
 book; This is a mercy of the first
 magnitude. *Blessed is that man;*
 in the original it is in the plural,
 * *Blessednesses.* Hast thou but one * יְרֵכָה
 blessing, my father, saith * *Esaie*? * Gen. 27.
 38
 here a plurality, a whole chain
 of blessings. Pardon of sin draws
 the silver link of grace, and the
 golden link of glory after it. 'Tis

- a voluminous mercy, there are many mercies bound up with it. You may name it *Gad*, for behold
- *Gen. 30.
11 troop comes *. When God pardon a sinner, now he puts on (if I may so speak) his brightest robe. Therefore when he would proclaim himself in his glory to *Moses*, was after this manner, *The Lord, the Lord, merciful* *. His mercy is his glory: and if you read a little further, you shall see it was no other then pardoning mercy *, *Forgiving iniquity, and transgression, and sin* &c. 'Tis an high act of indulgence God seals the sinners pardon with a kisse. This made *David* put on his best cloathes, and anoint himselfe *. It was strange, his child newly dead, and God had told him, that the sword should not depart from his house, yet now he falls anointing himselfe: the reason was, *David* had heard good news, God sent him his pardon by *Nathan*

the Prophet *, *The Lord hath put* *2 Sam. 12. 13.
way thy sin. This oile of gladnesse
 which God had poured into his
 heart, made way for the *anointing*
oile

Quest. How shall I know that this *Quest.*
 priviledge is mine?

Ans. He whose finnes are par- *Ans.*
 doned hath something to shew
 for it. There are three Sripture-
 evidences. 1. The pardoned sinner
 is a weeping sinner. Never did a-
 ny man read his pardon with dry
 eyes: Look upon that weeping
 penitent, *She stood behinde Christ*
weeping *. Her heart was a sacred *Luk. 7. 38
 limbeck, out of which those teares
 were distilled. Oh how precious
 were *Maries* tears! surely more cost-
 ly in Christs esteem then her oint-
 ment; they dropped from her as so
 many pearles. Her amorous eyes
 whose sparckles had so oft set on fire
 her lovers, she now seeks to be re-
 venged on them, and washeth
 Christs

Christs feet with her teares. Her embroidered hair which with its curling and crisping had so oft as a net ensnared others, she now takes penance of it, and makes it a towel to wipe Christs feet; here was a pardoned penitent. A pardon will make the hardest heart relent, and is able to turne the stone into a Spring. O sinner, ask thy selfe the question, is thy heart dissolved into teares? doth it melt for sinne? God seales his pardons onely upon melting hearts.

Quest.

Quest. But to what purpose is all this cost? what needs weeping after pardon?

Answ.

Answ. Because now sinne and mercy are drawn forth in more lively colours then ever. The Spirit comes thus to a sinner; Thou hast sinned against God, who never intended thee evill, thou hast abused that mercy that saves thee; all this thou hast done,

yet

et behold, here is thy pardon ; I
ill set up my mercy above thy sin,
y, in spite of it. The sinner be-
g sensible of this, falls a weeping,
d wisheth himselfe even dissol-
ed into teares. He * looks upon

* Zach. 12.

10

bleeding Christ, with a bleed-
g heart. Nothing can so melt
e heart of a sinner, as the love
f God, and the blood of Christ.

He whose sins are pardoned, his
eart burns in a flame of love. Thus
e reade of *Mary Magdalene*, as her
yes were *broached* with tears, so her
eart was *fired* with love to Christ;
or *she loved much* *. Gods love in

2.

* Luk. 7.

47

ardoning a sinner is attractive. The
aw hath a driving power, but love
ath a drawing power. 3. He

3.

hose finnes are pardoned, is wil-
ng to pardon others ; he doth for-
ear and forgive those that have of-
ended him, *Eph. 4. 32*. Some will
ray, go to Church, give almes,
c. any thing but *forgive* ; it is
the

the *stigma*, and brand set upon
 heathens, *Implacable*, Rom. 1. 3.
 Those who live out of charity can
 not pray the Lords prayer, or
 they do they must pray against
 themselves; they pray that God
 will forgive them *as they forgive
 thers*, which is in effect to pray that
 God will not forgive them. Surely
 he that hath tasted of pardon
 will think it but rational that he
 should forgive his offending brother.

§. 2.

Shewing,

*That Regeneration goes along with
 Remission and is a branch of
 the Charter.*

2.

Παλιγγε
 νescia,

2^d. Priviledge. The *Regeneration*
 of his nature, which is nothing
 else but the transforming the heart
 and casting it into a new mould
 you have a pregnant place for the

Be ye transformed by the renewing of ^{* Rom.}
 our minde. In the Incarnation, Christ ^{12.2.}
 did assume our humane nature, and
 Regeneration, we partake of his
 divine nature.

This blessed work of Regenera-
 tion, is in Scripture called some-
 times the *new birth* ^{*}, because it is ^{* Joh. 3.3.}
 begotten of a new seed, the *Word*,
^{am. 1. 18.} And sometimes the *new* ^{* Gal. 6. 15}
creature ^{*}; new, not in substance,
 but in quality. This is the great pro-
 mise, *Ezek. 36. 26. A new heart also*
will I give you. Observe, Remission
 and Regeneration are two twins.
 When God pardons, he takes away
 the Rebels heart. Where this work
 of Regeneration is wrought, the
 heart hath a new *Byas*, and the life a
 new *Edition*. How great a priviledge
 this is, will appear two wayes. Till
 this blessed work of Regeneration,
 we are in a spiritual sence,

1. Stil-born.

2. Illegitimate.

E

1. Stil-

1.

1. Stil-born; *Dead in trespasses and finnes*, Ephes. 2. 1. A man in pure naturals is dead;

1. In respect of working.

2. In respect of honour.

1 *Respectu operis.*

1. In respect of *working*. A dead man cannot work. The works of a sinner in Scripture are called *deeds* *

*Heb. 9. 14 *works* *: bid a natural man do anything, you had as good set a dead man about your work: bring him a Sermon, you do but bring a dead corps to Church; bring him to the Sacrament, he poisons the Sacramentall cup; he may receive the Elements, but nothing concocts.

*Christus fide dege-
rendus.
Tertul.

*Tit. 1 13.

It is as if you should put bread and wine into a dead mans mouth. *prove him sharply for his sin* *; To what purpose do you strike a dead man?

2. *Respectu honoris.*

2. He is dead in respect of *Honour*. He is dead to all priviledges. He is not fit to inherit mercy. Who sets the Crown upon a dead man?

The Apostle calls it the Crown
of life, Revel. 2. 10. It is only the
living Christian shall wear the Crown
of life.

2. A man unregenerate is spiri-
tally illegitimate: The Devil is
father. Ye are of your father the

Devil*. Thus it is till Christ be for-
d in the heart of a sinner, then his
coach is rolled away from him. Re-

generation doth ennoble a person,
therefore such an one is said to be
born of God, 1 Joh. 3. 9. O how

precious is that soul! I may say
with Bernard, * O divine soul, in-
vested with the image of God,

clothed to him by faith, dignified
with the Spirit! A person regenerate
embroidered with all the graces;

hath the Silver spangles of holi-
ty, the Angels glory, shining in
him; he hath upon him the reflex of

Christ's beauty. The new creature is
a new Paradise set full of the hea-
venly plants. An heart ennoble

* Joh. 8. 44

O anima
Dei insigni-
ta imagine,
desponsata
fide, dona-
ta spiritu,
&c. Bern.

with grace (to speak with reverence) is Gods lesser heaven.

§. 3.

Shewing,
The nature of Adoption, and that it is a part of the Beleevers Charter.

3. The third priviledge is the adoption of his person: Having *υιοθεσια.* *destinated us to the Adoption of children by Jesus Christ**. This is great honour. **Eph. 1. 5.* David thought much to be the Kings son-in-law who am I, that I should be son-in-law to the King? *1 Sam. 18.* An Abeliever is made of the blood of all of heaven. This adoption, or fellowship consists in three things: 1. transition, or translation from one family to another. As a plant may be taken out of one soile and planted into another, else it cannot properly be said to be transplanted.

at is adopted, is taken out of the
 d family of the devil, *Ephes. 2. 2.*
 d Hell, *ver. 3.* to which he was
 ir apparent, and is made of the
 mily of heaven, *ver. 19.* of a noble
 mily, *οἱ υἱοὶ τοῦ Θεοῦ*. God is his Fa-
 er, Christ his elder Brother, the
 ints Co-heirs, the Angels Fellow-
 vants in that Family. 2. Adopti-
 consists in an immunity and dis-
 oligement from all the lawes of the
 mer family, *Psal, 45. 10.* Forget
 thy Fathers house. He that is spi-
 ually adopted, hath now no more
 do with sin. *Ephraim shall say,*
What have I to do any more with I-
*ds *?* A childe of God hath in-
 ed to do with sin as with an enemy,
 which he gives battel; but not as
 th a Lord, to which he yields obe-
 nce. He is free from sinne*, I do
 t say he is free from duty. Was it
 er heard that a childe should be
 ed from duty to his Parents? This
 uch a freedome as Rebels take.

2.

*Hos. 14.
3.

*Rom. 6,
18.

3. Adoption consists in a legal vestiture into all the rights and privileges of the family into which the person is to be adopted. There are four of these royalties, or privileges.

1. He that is divinely adopted is cut off the entaile of hell and damnation. Before, all the curses of Gods book were due to us; adoption cuts off the entaile: *Rom. 8.*

εὐαγγέλιον *There is now therefore no condemnation to them which are in Christ Jesus.*

A believer is out of the power of damnation. Will a father pass sentence upon his own sonne? may, as in some cases Judges be done in their Circuit: but God will not. God doth so love his eldest Son that for his sake he will not destroy any of his adopted sons. Indeed, every believer is like to Christ the eldest Son; He hath the same Spirit, the same judgement, the same will, so that there being something

Ch

Christ the eldest Son in every adoption, God will not destroy him; for then he should throw something of Christ into hell.

2. The second royalty is, *a new name*. In two cases the name is changed; in *marriage* the wife loseth her own name; and in *adoption*, he that is adopted, assumes a new name; before a *Slave*, now a *Sonne*; of a *man*, a *Saint*; *To him that overcomes, I will give a white stone, and in the stone a new name written* *. The white stone, that is *remission*, and the new name, that is *adoption*; and the new name is put in the *white stone*, to shew that our adoption is grounded upon our justification; and this new name is written, to shew, that God hath all the names of his children enrolled in the Book of life.

2.

* Rev. 2. 17.

3. The third Royalty or privilege of adoption, is a *new Scutchion*. You may see the Saints scutchion, or coat-armour: The Scripture hath

3.

set forth their heraldry. Sometimes they give the *Lion*, in regard of their courage, *Prov. 28. 1*. Indeed they are nearly allied to him, who is the Lion of the tribe of *Judah*. Sometimes they give the *Eagle*, in regard of their sublimeness: They are ever flying up to heaven upon the two wings of faith and love, *Isa. 40. 31*. *They shall mount up with wings as Eagles.* Sometimes they give the *Dove*, in regard of their meekness and innocency, *Cant. 2. 14*. *O Dove, that art in the clefts of the rock.* This is the dignity of a believer, he hath a new Scutchion.

4. He that is adopted, is heir *parent to all the promises*. There is never a promise in the Bible, but a childe of God may say, this is mine; therefore they are called the *heirs of the promise**. The promises are called *great and precious* *1 Pet. 1. 4*. Great for their extent: Precious for their excellency. The promises

* Heb. 6.
17.

Cabinet of jewels, they are breasts
 all of the wine of consolation. The
 promises are enriched with variety,
 and are suited to a Christians *pre-*
sent condition; doth he want pardon-
 ing grace; There is a promise of
cutting out sin, Isa 43 25. Doth he
 want sanctifying grace; There is a
 promise of *healing*, Hos. 14. 4. Doth
 he want corroborating grace; There
 is a promise of *strength*, Isa. 41. 10.
 And the adopted person, may apply
 any of these promises. There is
 Christ and heaven in a promise; now
 he being *an heir of the promise*, may
 lay a legall claim to it. An unbelie-
 ver hath nothing to do with these
 priviledges. The promises are like
 a garden of flowers, paled in, and
 enclosed, which no stranger may
 gather, only the children of the fa-
 mily. *Ishmael* was the son of the
 bond-woman, he had no right to the
 family: *Cast out the bond-woman and*
her son, as *Sarah* once said to *Abra-*
ham,

ham, Gen. 21. 10. So the unbeliever is not adopted, he is none of the household; and God will say at the day of Judgement, Cast out this for of the bond-woman into outer darknesse, where is weeping and gnashing of teeth.

§. 4.

The Corrolaries, or necessary inferences from adoption.

This blessed state of adoption doth strongly infer two things.

1. Gods love.

2. Gods care.

- I. Adoption sets forth Gods *complacency*, or love to the Saints. Adoption is enriched with love. For a King to take a galley-slave and adopt him for his son, what is this but love? When we were gally-slaves to the devil, then did God invest us with the priviledge of sonship, 1 *Joh.* 3. 1. *Behold, what manner of love hath*

the Father bestowed upon us, that we should be called the sons of God! It is mercy that feeds a sinner, but it is rich mercy that adopts him. If the Saints are children, all Gods transactions toward them are love. Let him do what he will with them, yet he loves them, they are adopted.

Object. 1. But God is angry with *Object. 1.* them.

Ans. Gods love and his anger *Ans.* towards his children are not *opposita*, but *diversa*, they may stand together, he is angry in love; * *As many* * *Rev. 3. 19* *as I love, I rebuke and chasten.* A bitter pill may be as needfull for preserving health, as a julip or cordial: God afflicts with the same love he adopts: *Deus irascitur cum non irascitur*: God is most angry, when he is not angry: Affliction is an argument of son-ship. *If you endure chastning, God dealeth with you as with sonnes* * * *Heb. 12.* God had one Sonne without sinne, 7. but no sonne without stripes: Afflictions

Bern.

* Παιδεία *CTIONS* are refining*, *Prov. 17.*
 αἰμαρτῶν *The fining pot is for silver; and the*
 κατακαίει, *furnace for gold.* Fiery trials make
 ἀρετὴν δὲ *golden Christians.* Afflictions are
 ἁμωρύνει. *purifying, Dan. 12. 10.* Many shall
 Chrysost. *be tried, and made white.* We think

* Οὐκ ὁσ
 ἡμῶν pec-
 catum
 claudit,
 πάντα ἀπε-
 rit. Greg. *affliction opens*.* When *Mose*
was in chaines, then he knew
the Lord was God. Every Chri-
 stian must go to heaven upon the
 crosse. First the stones in *Solomon's*
Temple were hewen and polished
 and then set up into a building: first
 the Saints (who are called * *living*
 * 1 P. 2. 5. *stones*) must be hewen and carved
 by sufferings, as the *corner-stone* was
 Col. 1. 12. *and so made meet for the celestial*
building.

Obj. 2. *Object. 2.* But sometimes those
 that are adopted are under the black
 clouds of desertion: Is not this far
 from love? Con

Concerning desertion, I must
 confesse, this is the saddest condi-
 tion that can befall Gods children
 in this life. God now raines hell
 out of heaven (to use *Salvians* ex-
 pression.) *The arrows of the almighty*
are within me, the poison whereof
rinketh up my spirits, Job 6.4. This
 is the poisoned arrow that wounds
 to the heart. Desertion is a taste of
 the torments of the damned. God
 saith, *In a little wrath I hid my face*
from thee, Is. 54.8. I may here glosse
 with Saint Bernard, *Modicum illud*
locas Domine? Lord, dost thou
 call that a little wrath when thou hi-
 dest thy face? is it but a little? what
 can be more bitter to me then the
 clipping of thy face? God is in
 scripture called a *light* and a *fire*;
 the deserted soul feels the fire, but
 doth not see the light. But yet thou
 who art adopted mayest spell love
 in all this. They say of *Hercules*
 his club, that it was made of the
 wood

wood of Olive, the Olive is an emblem of peace : So Gods children whereby he beats down the soul in desertion, hath something of the *Olive*. There is peace and mercy in it. I shall hold forth a *spiritual rainbow* wherein the adopted may see Gods love in the midst of the clouds of desertion. Therefore
 Answer,

1. In time of desertion God leaves a seed of comfort in the soul, *1 John 3.9. His seed remaineth in him.* The seed of God is a seed of comfort. Though Gods children in desertion want the *seal* of the Spirit, yet they have the *unction* of the Spirit. Though they want the *Sunne*, yet they have a *day-starre* in their hearts. As the tree in winter, though hath lost its leaves and fruit, yet there is sap in the root : So in the winter of desertion there is the sap of grace in the root of the heart. As it is with the Sunne masking

Self

life with a cloud, when it denies
light to the earth, yet it gives forth
influence: So though Gods dear
elects may lose the light of
his countenance, yet they have the
influence of his grace.

Quest. What grace appears in the
time of desertion?

Ans. 1. *An high prizing of Gods* *Ans.* 1.

ve. If God should say to the
soul in desertion, what wilt thou,
and it shall be granted to half of the
kingdome? he would reply in hu-
mility, Lord, that I might see thee,
I was wont in the Sanctuary. That

may have one golden beam of
thy love; the deserted soul flights
all other things in comparison:

'Tis not Garden, or Orchards,
nor the most delicious objects

that can give him content-
ment, they are like Musick to a

hard heart, he desires as *Abalom*, *2 Sam. 14
see the Kings face *.

32

2. *A lamenting after the Lord.*

'Tis

'Tis the saddest day with him when the *Sun of righteousness* is eclipsed; he can better bear the worlds storm then Gods absence. He is even melted into tears, the clouds of affliction produce spiritual raine for him; and whence is this weeping but from love?

3. *Willingnesse to suffer any thing so he may have a sight of God;* he could be content with *Simon of Cyrene* to carry the crosse if he were sure Christ were upon it; he could willingly die, if with *Simeon* he might die with Christ in his arms. Behold, here *the seed of God* in a beleever; the influence of the *Sun* in the want of the light of it; the work of Sanctification when he wants the wine of consolation.

Ans. 2. 2. I answer, God hath a desire of mercy in hiding his face from his adopted ones.

1. It is for the *trial* of grace; and there are two graces now brought

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trial. 1 *Faith*, when we can believe against sense and feeling; when we want an experience, yet in trust to a promise; when we have not the *kisses of Gods mouth*, yet can leave to the *word of his mouth*. This is faith indeed; here is the sparkling of the Diamond. 2. *Love*. When God smiles upon us, it is not much to love him; but when he seems to put us away in anger, * now *Psal. 27 9.* love him, and be as the lime, the more water is thrown upon it, the hotter it burnes, This is love indeed. That love sure is *strong as death*, * which the waters of desertion cannot quench.

2. It is for the exercise of grace; we are all for comfort; if it might be at our choice, we would be ever on *Mount Tabor* looking into *maaan*. We are loath to be in trials, lonies, desertions, as if God could not love us, except he had us in his arms. 'Tis hard to lie long, in the

F

lap

lap of spiritual joy, & not fall aslee
 Too much sunshine causeth a droug
 in our graces; oftentimes when G
 lets downe comfort into the hea
 we begin to let downe care. As
 with Musicians before they ha
 money, they will play you many
 sweet lesson, but assoon as y
 throw them down money they
 gone; you heare no more of the
 before joy and assurance, O
 sweet musick of prayer, and repe
 tance! but when God throws down
 the comforts of his Spirit, we eith
 begin to leave off duty, or at le
 slacken the strings of our viol, a
 grow remisse in it. Thou art tak
 with the money, but God is tak
 with the musick. Grace is bett
 then comfort; *Rachel* is more fair,
Leah is more fruitful; comfort is
 to look on, but grace hath the fru
 ful womb; now the only way to e
 ercise grace, and make it more vig
 rous & lively, is sometimes to walk

darknesse, and have no light, Isa. 50.

2. Faith is a star that shines bright-
t in the night of desertion. I said
am cast out of thy sight, yet will I look
ain toward thy holy Temple, Jonah

4. Grace usually puts forth its
ost heroicall acts at such a time.

3. I answer, God may forsake
s children in regard of *vision*, but
t in regard of *union*. Thus it was

th Jesus Christ, when he cried
t, *My God, my God*. There was

t a separation of the union be-
een him and his Father, only a sus-
nsion of the vision *. When the

oon doth intervene between us
d the Sun, there follows an eclipse.

ods love, through the interposition
our sins, may be darkned and e-
osed, but still he is a Father. The

n may be hid in a cloud, but it is
out of the Firmament. The

imises in time of desertion may
as it were sequestred; we have

that comfort from them as for-

merly

**Non fuit
divulsio u-
nionis, sed
tantum su-
spensio visi-
onis.*

merly; but still the believers hold good in law.

4. When God hides his face from his childe, his heart may be towards him; as *Joseph*, when he spake roughly to his brethren, and made them beleeve he would punish them for spies, still his heart was towards them, and he was as full of love, as ever he could hold, he was faine to go aside and weep: So God is full of love to his children, even when he seemes to look strange. And *Moses* his Mother, when she put her childe into the *ark of bulrushes*, she went away a little from it, yet her eye was toward it, *The babe wept*, I, and the Mother wept too; so when he goes aside, as if he had forsaken his children, yet he is full of sympathy, and love towards them. God may change his countenance, but not his heart. It is one thing for God to *desert*, another thing to

Hos. 8. 11. inherit. How shall I give thee up,

Ephraim

Ephraim? *Hos. 8. 11.* This is a Metaphor taken from a father going to dis-inherit his son, and while he is going to set his hand to the deed, his bowels begin to melt, and to yearn over him: though he be a prodigal childe, yet he is a childe, I will not cut off the entail: So saith God, how shall I give thee up? though Ephraim hath been a rebellious son, yet he is a son, I will not dis-inherit him. Gods heart may be full of love, when there is a vaile upon his face. The Lord may change his *dispensation* towards his children, but not his *disposition*. So that the believer may say, I am adopted, and let God do what he will with me, let him take the rod, or the staffe, 'tis all one, he loves me.

2. Adoption sets forth Gods tender care. Will not a father take care of his child? this care of God shines forth in two things.

2.

1. Prevention.

F 3

2. Pro-

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2. Provision.

I.

1. In *Prevention*: God ever *sentinell* to keep off evill from us

1. *Temporall evill*. There are many casualties and contingencies, to which we are incident; God shields them off, he keeps watch and ward for his people, *Psal. 121. 4. He that keeps Israel, shall neither slumber nor sleep.* The eye of providence is ever awake, and God gives his Angels charge over us, *Psal. 91. 11. No beleever hath a guard of Angels for his life-guard.* There is an elegant expression to set this out, *He be*

*Ex 19. 4. *you as upon Eagles wings**, an emblem of Gods providentiall care to be adopted. The Eagle fears no blow from above to hurt her young, only the arrow from beneath; therefore she carries them upon her wings, that the Arrow must first hit her, before it can come at her young ones: Thus God carries his children upon the wings of his providence

providence ; and they are such,
that there is no clipping these
things, nor can any Arrow hurt them.

2. *Spirituell evill*, Psalm. 91.

10. *There shall no evill befall thee* :
God doth not say, No afflictions
shall befall us, but *no evil*.

Question. But sometimes evil in
this sense befalls the godly ; *viz. sin*, *Quest.*
they spot their garments.

Answer 1. But that evill shall *Ans. 1*
not be *mortall*. As quick-silver is
in it selfe dangerous, but by oynt-
ments it is so tempered, that it is
killed ; so sinne is in it self deadly,
but being tempered with repen-
tance, and mixed with the sacred
ment of Christs blood, the vene-
rous damning nature of it is taken
away.

2. Though sin in it selfe be evil,
yet to believers God wil bring good
out of that evil ; he will humble
them, & every trip shall make them
more watchful. Poison is in it self

evil, but the wise Physitian can turn it to a sovereign medicine.

2. In *Provision*. Hath God adopted us for children, and will he not provide for us? *Behold the fowls of the aire, &c**. Doth a man feed his *bird*, and will he not feed his *childe*? Consider the *lilies of the field*. Doth God cloath the *lilies*, and will he not cloath his *lambs*? The Lord *careth for us*, 1 Pet. 5. As long as his heart is full of love, so long his head will be full of care.

*Mat. 6. 26

*ver. 28.

§. 5.

Shewing,

The signes of adoption.

Quest.

Quest. But how shall I know that I am adopted?

Answ.

Answ. If thou hast in thee a *child-like heart*, which is,

I.

1. A *tender heart*, 2 Chr. 34. 27. *Because thou causest thy heart was tender*. The heart that was before a *flinty*, is now become a *fleshy* heart. The heart is fe

ul of sin; the least haire makes the
 eye weepe, so the least sin makes the
 heart smite. *Dauids* heart smote
 him when he cut off the *lap of King*
Saul's garment; what would it have
 done if he had cut off his *head*?
 A tender heart is like *melting wax*
 to God, he may set what seale he
 will upon it. A tender heart is like
adamant to the threatnings of men;
 in this sense, the more tender the
 heart is, the more hard.

2. A childe-like heart is a pray- 2.
 ing heart. The Spirit of adoption
 is a Spirit of supplication: *Ye have*
received the Spirit of adoption, where-
*by ye cry, Abba, Father**. While the ^{* Rom.}
 childe is in the womb, it cannot crie. ^{8 15.}
 While men lie in the womb of their
 natural estate, they cannot pray, so as
 to be heard; but when they are
 born again of the Spirit by the seed
 of the Word, then they crie, *Abba,*
Father. Prayer is nothing else but
 the souls breathing it selfe into the
 bosome

bosome of its Father. Prayer is a sweet and familiar intercourse with God; He comes down to us upon the wings of his Spirit, and we go up to him upon the wings of prayer. It is reported in the life of *Luther*, that when he prayed, it was with so much reverence, as if he were praying to God; *and with so much boldnesse, as if he had been speaking to his friend. This prayer must have constancy and instancy, *ἡ ἀσφάλεια καὶ ἡ συνέχεια* *Rom. 12. 12. continuing constant*: The heart must boile over. Prayer is compared to *groanes unutterable**, it alludes to a woman that is in pangs: we should be in pangs when we are travelling for mercy: such prayer

**Tantâ reverentiâ ut si Deo, & tantâ fiduciâ ut si amico.*
Theod. in vit. luth. p. 142.

**Rom. 8. 26.*

**II. 45. 11. 3.*

3. A childe-like heart is a *loyal* heart; it is moulded into obedience, it answers to Gods call, as the echo to the voice; 'tis like the flower that opens and shuts with the Sun; so it opens to God, and shuts to tentati-

This is the language of a filial spirit, it is written in the volume of my heart *I delight to do thy will, O my God.*

4.

4. A childe-like heart is a zealous heart. 'Tis *impatient of Gods dis- honour.* Moses was cool in his own cause; but hot in Gods. When the people of *Israel* had wrought folly in the golden calfe, he breaks the Tables. As we shall answer for idle words, so for sinful silence. It is dangerous in this sense to be possessed with a *dumb devil*. David saith, the Zeale of Gods house had * eaten him up. Many Christians, whose zeal once had almost eaten them up, now they have eaten up their zeal. Let men talk of *bitternesse*; for my part, I can never beleieve that he hath the heart of a childe in him, that can be patient when Gods glory suffers. Can an ingenuous childe endure to heare his father reproach- ed? Though we should be silent under

* P. 69. 9.

Pfal 39.3. under Gods *displeasure*, yet not under his *dishonour*. When there is fire of zeal kindled in the heart, will break forth at the lips. Zeal tempered with holinesse, this *white* and *sanguine* is the best complexion of the soule. Of all others, let Ministers be impatient when Gods glory is eclipsed and impeached. Zeal will make them take injuries done to God, as done to themselves. It is reported of *Chrysostome*, that he reprov'd any sinne against God, as if he himself had received a personal wrong. * Let not Ministers be either shaken with fear, or seduced with flattery; they are Gods ensign-bearers, his warriours *, and therefore must *discharge* against sin. God never made Ministers to be as false glasses, to make bad faces look faire. For want of this fire of zeale, they are in danger of another fire, even the *burning lake*, Rev. 21.8. into which the *fearfull* shall be cast.

ὡς αὐτοὶ
ἵδον
μέν
τα παρ-
ῥασιὰς
πανακλόν.
* 2 Tim. 2.
3.

CHAP. V.

*Shewing that things to come are
a Believers.*

AND so I slide into the second part of the Text, *μελλοντα*, *Things to come* are yours : here is portion enough ! It is a great comfort that when things present are taken away, yet things to come are ours. Methinks, the very naming this word, *Things to come*, should make the spirits of a Christian revive. It is a sweet word ; our happineffe is in reversion, the best is behinde, all is not yet come that is promised. Truly, if we had nothing but what we have here, we were miserable (a) ; ^{a Cor. 13.} 9. there are disgraces, martyrdomes ; we must taste some of that Gall and Vineger

Vineger which Iesus Christ drinke
upon the Crosse: but, O Christian
be of good chear, there is something
to come: The best part of your por-
tion is yet unpaid. *All things*
come are yours. God deals with us
as a Merchant, that shews the worst
piece of cloath first. We meet
sometimes with course usage in this
world, that piece which is of the
finest spinning, is kept till we come
to heaven. It is true, God doth *chequer*
his work in this life; white and
black; he gives us something
to sweeten our pilgrimage here, the
Prebitions and tastes of his love
these are the earnest and *first-fruits*
but what is this to that which is
to come? Now we are the sonnes of
God, 1 John 3.2. *But it doth not yet*
appear what we shall be: expect that
God should keep his best wine till
last; *Things to come are yours*.

CHAP. VI.

The first Prerogative ; To Come.

BUt what are those things that *Quest.*
are to come ?

Ans. There are twelve *Ans.*
things yet to come, the which I call
twelve Prerogatives Royal, where-
with the Believer shall be invested.
The first is set down in the Text
which I will begin with. * *I. Death* * *εἰτε θάνατος*
yours. *I. Death in Scripture is called* * *θάνατος.*
Enemy, 1 Cor. 15. 26. Yet here
is put in a Christians Inventory,
Death is yours. 'Tis an enemy to the
mortal part, but a friend to the spi-
ritual. It is one of our best friends
next to Christ; Death is a part of the
mixture. When *Moses* saw his rod
turned into a serpent, it did at the
first

first affright him, and he fled from it; but when God bade him take hold of it, he found by the marvellous effects which it wrought in him and the people of *Israel* much good; so death at the first sight is like the rod turned into a serpent, it affrights; but when by Faith we take hold of it, then we find much benefit and comfort in it.

Moses rod divided the waters, and made a passage for *Israel* into Canaan.

*Ex. 19. 16. *an* *; So death divides the Waters of Tribulation, and makes a passage for us into the *land of promise*. Death

*Job. 13.
14.

is called the King of Terroures*, but it can do a childe of God no hurt.

This snake may hisse, and wind about the body, but the sting is pulled out*; the Bee by stinging loseth its sting: While death did sting Christ

*1 Cor. 15.
55.

upon the Crosse, it hath quite lost its sting to a Believer: it can hurt the soule no more then *David* did King *Saul*, when he cut off the lap of his

garment.

ment. Death to a Believer, is
 like the Arresting of a man for
 Debt, after the Debt is paid;
 Death, as Gods Sergeant at Armes
 may Arrest us; and carry us before
 Gods Justice, but Christ will shew
 our discharge; the Debt book is
 crossed in his blood.

Quest. How is Death ours?

Ans. Two wayes

1. It is the Out-let to Sin.

2. It is the In-let to happinesse.

1. Death to a Beleever, is an

I.

out-let to sin: we are in this life

under a sinfull necessity; even the

best Saint; *There is not a just man*

on earth, that doth good and sinneth

Eccl. 7. * Evil thoughts are continually

rising out of our hearts, as sparks

out of a Furnace. Sin keeps house

with us whether we will or no; the

best Saint alive is troubled with *In-*

clinations; though he forsakes his finnes,

his finnes will not forsake him.

Sin doth *indispose* to good; *How*

G

to

I.

to performe that which is good I find
not, Rom. 7. ver. 18. When
we would pray, the heart is as a Voice
out of tune: When we would weep
we are as clouds without rain. 2.

2.

doth irritate to evil; *The Flesh* is
*Gal. 5 17 *against the Spirit* *. There needs
wind of Tentation, we have Temptations
strong enough in our hearts, to carry
us to Hell. Consider sinne under
this threefold notion.

I.

* σωμα τὸ
σαρκικόν.
Re. 7. 24.

I. Sin is a *body of death* *, and is
not impertinently. First, It is a *body*
for its weight. The body is an heavy
and weighty substance: so is Sin
a *body*, it weighs us down. When
we should pray, the weights of Sin are
tied to our feet that we cannot as-
cend. *Anselm* seeing a little Bird
playing with a Bird, he let her
fly up, and presently pulls the Bird
down againe by a string: So, for
himself, he, it is with me, as with this Bird
when I would flie up to heaven
on the wings of meditation, I find

ring tied to my leg; I am over-
 weighed with corruption: but
 death pulls off these weights of
 sin, and lets the Soul free. Second-
 ly, Sin is a *body of death*, for its an-
 noyance. It was a cruel torment
 to one * used, he tied a dead man * *Mexenti.*
 to a living, that the dead man might *us.*
 annoy and infest the living. Thus it
 is with a childe of God, he hath two
 within him, Flesh and Spirit,
 Grace and Corruption; here is the
 dead man tied to the living; a proud
 carnal heart is worse to a childe of
 God, then the smell of a dead Corps.
 As death to a natural man sinne is not
 offensive; for being *dead in sinne*, he
 is not sensible: but where there is a
 living principle, there is no greater
 annoyance then the body of Death:
 so much that the pious soule oft
 cryes out, as *David, Wo is me, that I*
abide in Mesek, and sojourn in the tents
of death *. So saith he, *Wo is me,* * *Ps. 120. 1*
 I am constrained to abide with

fin! How long shall I be troubled
with inmates? How long shall I
fend that God whom I love? When
shall I leave these Tents of
2. *dar?*

2. Sinne is a *Tyrant*, it carries
* Rom. 7. it the nature of a Law; the Apostle
24. calls it the *law in his members*.
There is the *law* of Pride; the
of Unbelief; it hath a kinde of
* Verf. 15. jurisdiction, as *Cæsar* over the Senate.
What I hate that do I *: The Apostle
was for the present like a man carried
down the streame, & was not able
beare up against it. Whence are
carnal fears? whence our passions?
whence is it that a childe of God
doth that which he allows not? yet
sometimes against knowledge? The
reason is, he is captived under
but be of good chear, where God
makes a *Combate*, death shall make
Conquest.

3. Sin is a *leprous spot*. It makes
every thing we touch unclean.

We reade, when the Leprosie did
 spread in the walls of the house, the
 priests commanded them to take away
 the stones in the wall, in which the
 plague was, and take other stones,
 and put in the place of those stones,
 and take other mortar, *Levit. 14. 42.*
 But when the Plague spread a-
 line in the wall, then he must break
 down the house with the stones and
 timber thereof, *Vers. 45.* * Thus in
 every man naturally, there is a fret-
 ting leprosie of sinne, pride, unbelieve,
 penitency, &c. These are leprous
 spots: now in *conversion*, here God
 doth, as it were, take away the old
 stones and timber, and put new in
 the roome; he makes a change in the
 heart of a sinner*, but still the le-
 prosie of sinne spreads; then at last,
 death comes and pulls down the
 stones and timber of the house, and
 the soule is quite freed from the le-
 prosie. Sinne is a defiling thing, it
 makes us red with guilt, and black

* *Lev. 14. 42.*

* *Ver. 45.*

* *Ezek. 36. 26.*

* *Quanta feditas vitiose mentis.* with filth * ; 'Tis compared to *menstruous-cloth* * ; we need can it no higher. * *Pliny* tells us that

Tull.

* *Is. 30. 22.*

* *Ejustactu sterilefcunt fruges, ejus gustu in vabiem adiguntur canes.*

Plin.

* *Nihil in lege menstruat immun-*

* *Ultimus morborum medicus mors.*

Trees with touching of it, would come barren ; and *Hierom* saith there was nothing in the Law made unclean, then the menstruous cloth * ; this is sinne. Sinne draweth the Devils picture in a man ; malice is the Devils eye ; oppression, is in the hand ; hypocrisie, is his cloven foot ; but behold, death will give us our discharge, death is the last and best Physician * , which cures all diseases the aking head, and the unbelieving heart. Sinne was the Mid-wife that brought Death into the World, and Death shall be the Grave to bury Sinne ; O the Priviledge of a Believer ! he is not taken away into sinnes ; but he is taken away from sinnes. The *Persians* had a certain day in the yeare, which they called *vitiorum interitum* , wherein they used to kill all Serpents and ven-

ous creatures *: Such a day as that ^{*Pr'ffon. de reg. persi l.b. 2.} will the day of death be to a man in Christ. This day the old Serpent lies in a Beleever, that hath so often hung him with his temptations : this day the finnes of the godly, these venomous creatures shall all be destroyed ; they shall never be proud more, they shall never grieve the Spirit of God more ; the *Death* of the *Body* shall quite destroy the *Body* of *Death*.

2. Death to a Believer, is an In- ^{2.} ^{*Phil. 1. 21} *Nemo ante funera scilicet.* ^{Solon.} *to happinesse: *Sampson* found an *honey-combe* in the *Lions* carcase ; may a childe of God suck much sweetnesse from death. Death is the *gate* of life ; death pulls off our rags, and gives us change of rayment : all the hurt it doth us, is to put us into a better condition. Death is called in Scripture a *sleepe*, 1 *Thef. 4. 14.* *those that sleepe in Jesus* : as after sleep the spirits are exhilarated and refreshed : so after *Death*, the *times*

of refreshing come from the presence of the Lord. Death is yours. Death is a believers ferryman, to ferry him over to the land of rest; it opens the portal into Heaven, (as Tertullian speaks) : The day of a Christians death, is the birth-day of his heavenly life; it is his Ascension-day of glory; it is his marriage-day with Jesus Christ. After his Funeral begins his Marriage; Well then might Solomon say, *Better is the day of a mans death, then the day of his birth* *. Death is the spiritual mans preferment, why then should he fear it? Death, I confess, hath a grimme visage to an impenitent sinner, so it is ghastly to look upon it is a pursuivant to carry him to hell: but to such as are in Christ *Death is yours*: It is a part of the Jointure. Death is like the Pill of cloud *. it hath a dark-side to the sinner; but it hath a light-side to the believer: Deaths pale face looks

* Eccles. 7
1.

* Ex. 14. 19

y, when the *blood of sprinkling* is
pon it; in short, Faith gives us a
ropriety in Heaven, Death gives us
possession; Feare not your privi-
edge; the thoughts of death should
be delightfull. *Jacob*, when he saw
the Chariots, his spirits revived:
Death is a Waggon or Chariot, to
carry us to our Fathers house. What
were the Martyrs flames but a fiery
Chariot to carry them up to Hea-
ven? How should we long for
Death? This world is but a Desert
we live in: Shall we not be willing
to leave it for Paradise? We say, *It*
is good to be here, we affect an earthly
ternity: but grace must curb nature.
Think of the priviledges of Death.
The planets have a proper motion,
and a violent; by their proper moti-
on they are carried from the West
to the East; but by a violent motion
they are over-ruled by the *Primum*
Mobile, and are carried from the East
to the West: So though naturally
we

we desire to live here, as we are made
 up of flesh; yet grace should be
 the *primum mobile*, or master
 wheele, that swayes our will, and
 carries us in a violent motion, ma-
 king us long for death. Saint Paul
 desired to be dissolved; and 2 Cor.
 5.2. *In this we groane earnestly, de-*
siring to be cloathed upon with our
house which is from heaven: we would
put off the earthly cloaths of our
body, and put on the bright robes of
*immortality**; *we groane,* *scilicet*
 'Tis a Metaphor taken from a mo-
 ther, who being pregnant, groanes
 and cries out for delivery. *Austin*
 longed to die, that he might see that
 head which was once crowned with
 thornes. We pray, *Thy Kingdome*
come: and when God is leading us
 into his Kingdome, shall we be afraid
 to go? The times we live in should,
 methinks, make us long for death.
 we live in dying times, we may
 heare as it were Gods passing Bell
 ringing

2 Cor. 5.2.

* Ab hoc
 c. r. p. o. e. f. u. g. a
 & elap. s. i. o.
 p. r. o. s. u. m. m. o.
 m. u. n. d. e. d. e.
 p. d. e. r. a. t. u. r.
 Aug. t. c. i.

ringing over these Nations. *Fælix*
Nepotianus, qui hæc non videt, as Hi-
 erome said in his time; *Nepotian* is
 an unhappy man, that doth not see the
 evils which befall us: they are well
 that are out of the storm and are
 gotten already to the haven.

Quest. But who shall have this
 privilege? *Answ.* death is certaine:
 but there are only two sorts of
 Persons, to whom we may say,
 Death is yours. 'Tis your prefer-
 ment.

1. Such as *die dayly*: We are not
 borne Angels, die we must; There-
 fore we had need carry alwayes a
 deaths-head about us. The Basilisk
 if it see a man first, it kills him; but
 if he see it first, it doth him no hurt:
 The Basilisk death, if it sees us first,
 before we see it, 'tis dangerous: but
 if wee see it first by meditating up-
 on it, it doth us no hurt: study death,
 often walke among the Tombs. It is
 the thoughts of death before-hand,
 that

I.

that must do us good. In a dark night, one Torch carried before a man, is worth many Torches carried after him: one serious thought of death *before-hand*, one teare shed for sinne before death, is worth a thousand shed after, when it is too late. 'Tis good to make Death our *familiar*, and in this sense to be *Deaths oft* *: that if God should presently seal a lease of ejection, if he should send us a Letter of Summons this night to surrender, we might have nothing to do but to die.

* 2 Cor.
11.23.

Alas, how do we adjourne these thoughts of death! 'Tis almost dead to think of it. There are some that are in the very threshold of the grave, who have one legge in the earth and another legge in hell: yet *put farre from them the evil day* *. I have read of one *Lysicrates*, who in his old age dyed his gray haire black, that he might seeme young againe. When we should be build-

* Am. 6.3.

ing our *Tombes*, we are building
our *Tabernacles*: die daily, lest
you die eternally. The holy Pa-
riarchs in purchasing for them-
selves a burying place, shewed us
what thoughts they still had of
Death. *Joseph of Arimathea* ere-
cted his Sepulchre in his Garden:
we have many that set up the *Tro-*
phies of their victories; others that
set up their *Scutchions*, that they
may blaze their honour: but how
few that set up their Sepulchres?
who erect in their hearts, the seri-
ous thoughts of death? Oh, re-
member when you are in your gar-
dens, in places most delicious and
fragrant, to keep a place for your
Tomb-stone: die daily. There
is no better way to bring sinne into
a Consumption, then by oft look-
ing on the pale horse, and him that
sits thereon*. By thinking on death,
we begin to repent of an evil life;
and so we disarm death before it
comes,

* Rev. 6. 8.

comes, and cut the lock where its strength lies.

2.

2. Such as are *in Heaven before they die*: death is yours. If we will needs be high-minded, let it be in setting our minde upon heavenly things. Heaven must come down into us before we go up thither. A childe of God breaths his faith in Heaven; his *thoughts* are there: *when I awake, I am still with thee**. Psal. 139. 17. David awaked in Heaven; his *Conversation* is there; *Philip. 3. 20. For our conversation is in Heaven.* The beleever often ascends Mount *Tabor*, and takes a prospect of glory. O that we had this celestial frame of heart! When *Zaccheus* was in the croud, he was too low to see Christ; therefore he

* *Tanto
dulcius
quanto
sepius.*

* *Luk. 19. 4*

climbed up into the *Sycamore-tree**. When we are in a croud of worldly businesse, we cannot see Christ: Climb up into the tree by divine contemplation: If thou wouldst

get.

et Christ into thy heart, let heaven be in thy eye: *Set your affections upon things above**, Colof. 3. 2. ^{* τὰ ἄνω φρονεῖτε.}
 There needs no exhortation to set our hearts upon things below. How the curse of the Serpent upon most men? *Upon thy belly shalt thou creep, and dust shalt thou eat all the days of thy life**. Those that feed ^{* Ger. 3. 14.}
 only upon dust *Golden dust*, will be unwilling to returne to dust: Death will be terrible.

The tribes of *Reuben* and *Gad* desired *Moses* that they might stay on this side *Jordan*, and have their portion there; it being a place convenient for their Cattel*: It seems ^{* Numb, 32. 1.}
 they minded their Cattel more then their passage into the holy Land: So, many Christian's, if they may have but a little grazing here in the world, in their Shops, and in their Farms, they are content to live on this side the River, and minde not their passage into the Land of Promise:

mise: you that are in heaven before you die, *Death is yours.*

**Ag. G.* on. The Greek word for Saint* signifies a man refined and separated from the earth: if an Astronomer instead of observing the Planets and the motions of the Heavens should take a reed in his hand, and fall a measuring of the earth, would not this be counted a solecisme? and is it not as great a solecisme in Religion, when men that pretend to have Christ and heaven in their eyes yet *minde earthly things?* Phil. 3. 19. Our souls, me thinks, should be like to a ship, which is made little and narrow downwards, but more wide and broad upwards: So our affections should be very narrow downwards to the earth, but wide and large upwards towards heavenly things. Thus we see death is a privilege to beleevers; death is yours the heire while he is under age, capable

capable of the land he is borne to :
but he hath not the use or the be-
nefit of it, till he comes of age; be-
old as you will, you are never of
age till you die : Death brings *us* of
age, and then the possession comes
into our hands.

CHAP. VII.

*The second Prerogative Royall
of a Believer.*

NOW I proceed to the se-
cond Prerogative, which is
yet to come : what holy
David saith of *Sion*, *Glori-*
ous things are spoken of thee, O thou
city of God, Psalm. 87. 3. I may apply
these blessed things in reversion.

2. The second Prerogative roy- 2.
of a Christian, is, he shall be
carried up by the *Angels* : In this
H life,

life, a believer is carryed by the *Saints*; they lift him upon the wings of their prayers, and when they can carry him no longer, after death the *Angels* take him, and carry him up. Wicked men who are of the Devil's *life-guard*, when they die, they shall have a *black-guard* of Angels to carry them: Thou who art an old sinner (that hast an hoary head, but thine heart is as young in sinne as ever) may say to thee as Christ said in another sense, to Peter: *When thou art old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.* So I say, Thou old sinner, the time is shortly coming, when thou shalt stretch forth thy hands on thy death-bed, and another shall binde thee & carry thee whither thou wouldest not; thou shalt be carried by a *black-guard*: but a believer shall be carryed by the Angels into Heaven: *A beggar died, and was carried by the Angels*

*Jeh. 21.
28.

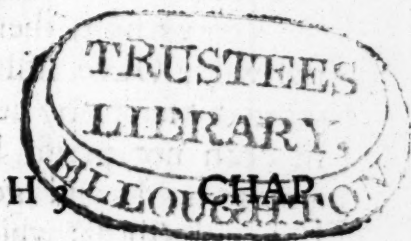
Angels into Abrahams bosome *. A- * Luk 16.
 Abrahams bosome is a figurative^{22.}
 speech, representing the seat of the
 blessed : thither was he carried by
 the Angels : Poore *LaZarus*, when
 he was upon earth, he had no friends,
 but *dogs* to come at him ; when he
 was dead, he had a convoy of An-
 gels. After our fall, the Angels (as
 well as God) fell out with us, and
 became our enemies ; hence we
 read that the Angels (set out by
 the Cherubims) stood with a fla-
 ming sword, to keepe our first Pa-
 rents out of Paradise, *Gen. 3. 24.* but
 being at peace with God, we are at
 peace with the Angels : Therefore
 the Angell comes with an Olive-
 branch of Peace in his mouth, and
 he proclaims with triumph, the newes
 of Christs incarnation, *Luk. 2. 11.*
unto you is borne, in the City of
David, a Saviour which is Christ the
verie : the Angels blesse God for
 his Redemption, *Ver. 13.* And

suddenly there was with the Angels a multitude of the heavenly host, praising God, and saying, Glory be to God in the highest. The Angels love mankind (especially when there is the *new-man*) and are ready to do all friendly offices for us. As in our life-time, they are our supporters, Psal. 91. 11. *He shall give his Angels Charge to keep thee:* after death they are our Porters. *Lazarus* was carried up by the Angels. The Angels are called *αγγέλοι*, *ministring Spirits**; they are willing to minister for the good of the Saints: Hence some observe it is said, *Lazarus* was carried, *τῶν ἀγγέλων*, by the Angels, in the *parabellum*, not by one Angel: as if the Angels had been ambitious to carry *Lazarus*, and every one strive which should have a part: wicked men do not strive more, who shall have a part in the death of the good, than the Angels do, who shall be

*Heb. i. 14.

*πνεύματα, ministring Spirits**; they are willing to minister for the good of the Saints: Hence some observe it is said, *Lazarus* was carried, *τῶν ἀγγέλων*, by the Angels, in the *parabellum*, not by one Angel: as if the Angels had been ambitious to carry *Lazarus*, and every one strive which should have a part: wicked men do not strive more, who shall have a part in the death of the good, than the Angels do, who shall be

part in their ascension. O in what
trump and triumph did *Lazarus's*
soul now ride ! never was *Dives* so
honoured in his life, as *Lazarus* was
in his death For a King to help to
bury the Hearse of one of his Sub-
jects, were an high honour, but a be-
liever shall have a guard of Angels
to conduct him. *Amasis* King of
Egypt, that he might set forth his
significence, would have his Cha-
riot drawn with foure Princes,
which he had conquered in the War:
what was all this to the Chariot
in which *Lazarus*, and the soul of e-
very believer shall be drawn at their
death; they shall be carried by the
Angels of God.



CHAP. VIII.

*The third Prerogative Royal
a Believer.*

THe next great Prerogative is, The Believer shall be *with Christ in glory*, Phil. 1. 23. desire *ἀναλυσαι*, to be dissolved, *loosen anchor*, and to be with Christ. This is a priviledge of the magnitude: surely, we can be losers by *being with Christ*. Agor scion though it be taken out of the tree, it doth not perish, but is set into a better stock: thus it is with a Christian, while he is here, (even after Conversion) there is much of the wilde Olive still in him; when this scion, by death is cut off, he doth not perish, but is set into a more noble and generous stock, when he is with Christ, which is *farther*: * And well might the Apo-

† Phil. 1. 23

ay, 'tis farre better. Is not a state of
 perfection, better then a state of im-
 perfection? our graces are our best
 jewels, but they are imperfect; and
 do not give out their full lustre;
 grace is but in its infancy, and mi-
 nority here, it will not be of full
 growth, till we are with Christ. The
 best Christian is like a child put out
 to nurse. Here it is but *gratia initi-*
alis, (as *Bernard* speaks,) we have
 but some imperfect buddings of
 grace; when we are with
 Christ, our graces shall be fully ripe
 and blowne; in this life we are said
 to receive but *primitias Spiritûs, the*
first-fruits of the Spirit. * We must ^{Rom. 8.}
 not expect a full crop, till we are ^{23.}
 with Christ. Grace while we are
 here is mingled with corruption.
 It is like gold in the oar, or as the pil-
 lar of cloud, it hath its darke side,
 as well as its light; our faith is min-
 gled with unbelief; our humility is
 mingled with pride: the flame of grace

is not so pure, but it hath some
 * Col. 3.3. smoaky vapours. Our life of grace
 said to be *hid**; 'tis hid indeed un-
 * O superi der much corruption*, as the Sun
 quantum is hid under a cloud, as the corn
 sublimia is hid under chaff, or as a pearl
 pectora cæ. may be hid in the mire. Though
 cæ noctis grace cannot be *lost*, yet it may be
 habent! *hid*. David so clouded his grace
 by sinne, that others could hardly
 see the cloth of Gold under the

filthy garments * Is it not far
 * Zach. 3.3. better to be with Christ? our gra-
 ces then shall shine forth in the
 perfection. This is a glorious privi-
 vilege, *we shall* be with Christ.

'Tis a blessed thing to be with
 Christ while we are here. I am
 * Ps. 73.23 *ever with thee* *. What is
 the pious soule desires in this
 life? is it not to have the sweet
 presence of Christ? he cares for nothing
 * Zucer. but what hath *aliquid Christi*
*sti**, something of Christ in it: he
 loves duties, only as they are meanes

h some inductions to Christ: why is prayer
 grace so sweet, but because the soul hath
 ed in private conference with Christ?
 the Spirit? Why is the Word precious, but
 because it is a means to convey
 pear Christ? he comes down to us up-
 on the wings of the Spirit; and
 may we go up to him upon the wings
 grace of Faith: An Ordinance without
 hard Christ, is but feeding upon the
 er the flesh in stead of the meat. Why
 far doth the wife love the Letter, but
 because it brings news of her hus-
 band? Here we enjoy Christ *by*
 us *letters*, and that is sweet; but what
 ist. will it be to enjoy his presence in
 wi glory? Here is that which may a-
 amaze us, we shall *be with Christ*;
 is Christ is all that is desirable; nay,
 the he is more then we can desire. A
 sweet man that is thirsty, he desires one-
 ly a little water to quench his
 thirst; but bring him to the Sea,
 and here is more then he can de-
 sire. In Christ, there is not onely

a fulnesse of sufficiency, but a fulnesse of redundancy; it overflows all the banks: a Christian that is most sublimated by faith hath neither an head to devise, nor an heart to desire all that which is in Christ; onely when we come to heaven, God will enlarge the vessel of our desire, and will fill us as Christ did the Water-

* Joh. 2.7. pots with Wine, * *up to the brim*.
Now this priviledge of being with Christ, hath six priviledges growing out of it.

SECT. I.

The first priviledge of being with Christ.

I. **V**ision, Job 19. ver. 26. In
* Job 19. 26 *my flesh shall I see God* *;
the sight of Jesus Christ will be the most sublime and ravishing object to a glorified Saint. When Christ

Christ was upon earth, his beauty was hid. *He hath no forme or comeliness* * : the light of the divine nature was hid in the dark lanthorne of the humane : it was hid under reproaches, sufferings; yet even at that time, there was enough beauty in Christ to delight the heart of God. *My elect in whom my soul delighteth* * : * *Isa. 53.2.* his vaile was then upon his face, but what will it be when the vaile shall be taken off, and he shall appeare all in his embroydery ? *In him dwells the fulnesse of the Godhead bodily* ; Col. 2. 9. an expression which we shall better understand when we are in heaven. Such glittering beames shall sparkle forth from Christ at that day as will infinitely amaze and ravish the eyes of the beholders. Imagine what a blessed sight it will be to see Christ wearing the robe of our humane nature, & to see that nature sitting in glory above the Angels; *Ipse Deus sufficit ad premium* : 'Tis heaven. *Bern.*

* Ps. 73. 25

* *Ibi sunt*
Angeli &
Arch-an-
*geli.*ven enough to see Christ. *Whom have** *Ibi sunt* *I in heaven but thee* *? * There are* *Ibi sunt* *Angeli &*
Arch-an-
*geli.*faith *Musculus*, Angels and Arch

angels; I but they do not make hea

ven: Christ is the most sparkling Di

amond in the ring of glory. There

fore the Apostle doth not say, *I de**fire to be dissolved, and to be* *ἐν τῷ ἑσπέρῳ**in heaven*, but to be *σὺν Χριστῷ**with Christ*: because his presence is

the heaven of heaven *.

* ὅπου ὁ
Χριστός
ἐστὶν ὁ ὕψις
υἱός

If Jesus Christ be so beautiful

here in his *Ordinances*, *viz.* Word,

Prayer, Sacraments, (they are the

beauties of holiness) If there be so

much excellency in Christ, when

we see him by the eye of faith,

through the prospective glass of the

promise: O what will it be, when

we shall see him *face to face*! When

Christ was transfigured on the

Mount, he was full of glory, *Mat.**17. 2. His rayment was white as the**light.* If his *transfiguration* wasso glorious, what will his *inaugura*

tion

on be? What a glorious time
will it be, when, as it was said of *Mor-*
decai *, we shall see him in the pre- *Est. 8. 15.
sence of his Father, *arrayed in roy-*
all apparel, and with a great crown
of gold upon his head! Oh look of-
ten upon him with a beleeving eye,
whom you shall shortly see with a
glorified eye.

That which will adde to the Saints
vision, and make it truly bea-
tiful, is, that (through Christ) the
dread and terror of the divine Es-
sence shall be taken away; Majesty
shall appeare in God, to preserve re-
verence; but withal, Majesty cloath-
ed with beauty, and tempered with
sweetnesse, to excite love and joy
in the Saints. Through the face of
Christ, as through a bright Mirrour,
or Crystal, the glory of God, his
wisdome, holinesse, mercy shall be
sweetly transparent. We shall see
God as a friend; not as guilty *A-*
dams did, *who was afraid and hid*
himselfe;

* Gen. 3. 10 *himself* *; but as Queen *Esther* looked upon King *Abashuerus* holding forth the *Golden scepter* *. We shall have the smiles of Gods face, and the *kisses of his lips*. O what a blessed sight of God will this be! surely it will not be formidable, but comfortable; and to set off this vision on the more, the Saints shall always be beholding *the Kings face*; while they live here in the world Gods eye is never off from them, and in heaven their eye shall be never off from God; they shall be ever looking on that *blessed object*; and the more they behold the shining lustre of his glory, the more they shall be ravished both with desire, and delight. God must make us able to beare the sight of all this. We are no more able to beare a sight of glory then a sight of wrath, but we shall be qualified, and made fit to receive those penetrating beames.

SECT. II.

The second Priviledge of being with Christ.

The next priviledge is *Union*; our being with Christ is not only *local*, but *conjugal*: We shall behold him as to be made one with him. What nearer then union? what sweeter? Union is the spring of joy, the ground of priviledge; by vertue of this blessed union with Christ, all those rare beauties wherewith the humane nature of the Lord Jesus is bespangled, shall be ours. Let us compare two Scriptures, *Joh. 17. 24. Father, I will that they also whom thou hast given me, be with me, where I am, that they may behold my glory.* That is, the glory of the humane nature; but that is not all, *Ver. 22. The glory that thou hast given me, I have given them.*
Christ

* Non tan-
tum aderit
gloria, sed
inerit.
Bernard.

Christ hath not his glory onely
himself, but for us: we shall shine
by his beames: * Here Christ
puts his graces upon his Spouse, and
in heaven he will put his glory upon
her. No wonder then the Queen
daughter is *all glorious within*, Ps.
45.14. and *her cloathing of wrought
gold*. How glorious will the Spouse
be, when she hath Christ's jewels
upon her? Judge not of the Saints
by what they are, but by what they
shall be: *It doth not yet appear what
we shall be*, 1 Joh. 3.1. Why, what
shall we be? *We shall be like him*.
The Spouse of Christ shall not only
be made one with Christ, but she
shall be made *like Christ*: in other
marriages, the Spouse changeth her
condition, but here she changeth her
complexion: not that the Saints
glory shall receive of Christ's pre-
sence (a *Socinian* error,) They shall
have as much glory, as the human
nature is capable of: but though

Ch

Christ conveys his image, yet not
Essence. The Sun shining upon
glasse, leaves a print of its beauty
ere; and it is hard to distinguish
between the glass and the sun-beam:
the glass is not the beam, the sun
conveys only its *likenesse*, not its
essence.

SECT. III.

*third Priviledge of being with
Christ.*

The next priviledge, is, Nobility: which consists in three things. 1. Every Saint shall be a King: There are some that aspire for earthly Scepters, as if here were place of the Saints reigne: then surely, the Church of God should be *militant* upon earth, but *triumphant*. But, behold the honour of the Saints, they shall be all Kings! though I say not in this life) all

I

Christs

Christs Subjects are Kings: therefore
 *Rev 6.11 you read of, 1. Their *Royal robe*
 2. Their *Throne*. When *Cæsar* re-
 turned from conquering his ene-
 mies, there were granted to him
 foure triumphs in token of honour
 and there was set for him a *chaire*
 of ivory in the Senate, and a throne
 in the Theatre: Thus when the
 Saints shall return from their tri-
 umphs over sinne, they shall have
chaire of state set them more
 then ivory or pearle, and a Throne
 of glory, Rev. 3. 21. *To him that*
overcomes, I will give him to sit with
my Father's throne. Perhaps here
 had but a poor thatched house, but
 there a Throne. 3. Their *Crown*
 In this world the Saints wear a crown
 of thornes, but there a crown of gl-
 ry: and this crown hath two pro-
 perties.

I.

1. It is *Incrruptible*, 1 Pet. 5. 4
fades not away; it doth not wither
 but after millions of years is as bright

and flourishing as at the first dayes
earing; eternity is a flower of the
saints crown.

2. It is unmixed it hath *no cares* 2.

oven into it: Kings crowns are
weighty in regard of the cares

and sorrows appendant, * that * *Non ita*
when they make their head ake. *corona cir-*

as the *Persian* King was wont to *cundat ca-*

Did men but know the cares *put, sicut*
which he sustained under an Impe- *animam*

crown, he thought no man

ould stoop to take it up. The

rown Royal, though it may be

de of pure gold, yet it is *mixt*

tal: but the Saints Crown in

ry, is without mixture: it is not

gled with care of keeping, or

re of losing: oh then, let us be

ling to suffer for Christ; if we

re the crosse we shall weare the

own.

A second Part of the Saints ho-

is, they shall sit with Jesus

ist, when he judgeth the world:

2.

I 2

Know

Know ye not that the Saints shall judge the world *^e The Saints shall sit with Christ in Judicature, as the Justices of Peace with the Judge: the Saints are Christs Assessors; they shall sit with him upon the Bench, applauding his righteous sentence. What a glorious Tribunal will that be! here the world judgeth the Saints, but there the Saints shall judge the world.

3. 3. They shall sit nearer the Throne than the Angels: the Angels are noble and sublime Spirits, but by virtue of our marriage-union, Christ having taken our flesh, & the knot being tied between the Divine & humane Nature in the Virgins womb we shall be ennobled with greater honour than the Angels: the Angels are Christs friends, but not his spouse.

*Eph. 5.32 This honour have *all his Saints* * the Saints robes in glory shall be brighter than the Angels, (the Angels being only the righteous)

atures, but these having upon
 em the *Righteousnesse of God* *) *Jer. 23. 6.
 to their dignity shall be greater. O
 finite! here we are prisoners at
 r, but there favourites at Court:
 e Saints shall sit down in glory a-
 ve the Angels.

SECT. IV.

*The fourth Priviledge of being with
 Christ.*

THe next Priviledge is Joy:
 This joy of the Saints, pro-
 eds from Union; when our union
 th Christ is perfect, then our joy
 ll be full, *Rev. 21. 4.* And God
 ll wipe away all teares, and there
 ll be no more sorrow.

1. There shall be no weep- 1.
 2. Jesus Christ hath provi-
 d a Sponge to wipe off the teares
 the Saints. Here the Spouse
 in Sable, it being a time of ab-
 sence

* Mar. 9. 15 sence from her husband * : But heaven Christ will take away the Spouses mourning; he will pull off all her black, and bloody robes, and will cloath her in white robes, *Rev. 7. 13. White*, as is an Embleme of the Saints purity so it is a type of their joy; heaven should not be heaven, if there were weeping there: hell indeed is called a place of weeping; that would not shed a teare for their finnes, while they lived, they have weeping enough; but we never read of weeping in heaven. Christ will *take downe our heeles from the Willows*; there he will call for his Heralds and trumpeters: the Angels, those blessed Quiristers, shall sing the divine anthems of praise, and the Saints shall joyne in that heavenly Consort. If it were possible, that teares could be shed, when we are with Christ, they should be

ars of joy, as sometimes we have
a man weep for excessive joy ;
Christ will turn all our water there
to wine.

2. *There shall be no sorrow ;* one
mile from Christs face will make us
forget all our afflictions : sorrow
is a cloud gathered in the heart
on the apprehension of some e-
vil ; and weeping is the cloud of
sorrow dropping into raine : but in
heaven the Sun of righteousness shall
be so bright, that there shall not be
the least interposition of any cloud ;
there shall be no sorrow there , nor
any thing to breed it : there shall be
no sin to humble ; heaven is such a
pure soile, that the Viper of sin will
not breed there ; There shall be no
enemy to molest : When *Israel* had
conquered *Canaan* , yet they could
not get rid of all the *Canaanites* ,
they would live among them ; But
the *Canaanites* would dwell in
the land * : But when we are

2.

* Judg. i.
27.

The Christian's Charter.

with Christ, we shall never be troubled with Canaanites more.

In that day (I may allude to that in the Prophet) *there shall be no more that the Canaanite dwell in the house*

* Zec. 14. 2

Nullus ibi

hostium

metus. Ber.

the Lord *. God will keep the he

avenly Paradise with a flaming

Sword, that none shall come nee

to hurt: *Upon all that glory shall*

a defence *. There shall be nothing

to breed sorrow in heaven. There

are two things that usually raise

the clouds of sorrow, and both

shall be removed when we are with

Christ.

* Isa. 4. 5.

1. The frownes of great men: but

ambitious are men of the Prince

smile: but alas, that quickly fade

in a cloud, and then their comfort

are in the wain, they are sad! but

when we are with Christ, we shall

have a perpetual smile from God

the Saints shall never be out of fa

vor, Jesus Christ is the great favor

rite at Court; and as long as God

smile

smiles upon Christ; so long he will smile upon the Saints, they having on Christs beauty, and being part of Christ.

2. *The losse of deare friends*: a friend imparts secrets; friendship is the *marriage of affections*, it makes two become one spirit. *David and Jonathan* tooke sweete counsel together, their heart was knit in one: now here is the grief, when this precious knot must be untyed: but be of good cheare, if thy friend belong to the election, after thou hast parted with thy sinnes, thou shalt meet with him and never part. If thy friend be wicked, though he were thy friend on earth, thou wilt cease to be his friend in heaven. The pious wife shall not complaine she hath lost her husband, nor the religious Parent, that he hath lost his childe; all relations are infinitely made up in Christ, as the whole constellation in the Sunne, that great Lamp

Lamp of Heaven. When a man comes to the sea, he doth not complaine that he wants his Cisterne of water: Though thou didst suck some comfort from thy relations; yet when thou comest to the Ocean, and art with Christ, thou shalt never complaine, that thou hast left thy cistern behinde: There will be nothing to breed sorrow in heaven; there shall be joy, & nothing but joy. Heaven is set out by that phrase, *Enter thou into the joy of thy Lord*. Here joy enters into us; there we enter into joy: the joyes we have here, are *ἐπίγνια*, those are *ἐτερεγνια*. These are from heaven, those are in heaven: the joyes that we shall have with Christ, are without measure, and without mixture: *In thy presence is fulnesse of joy*.
 1. The heart shall be filled. Nothing but Christ can replenish the heart with joy: the understanding, will, affections, are such a triangle, that

*Mat. 25.
21.

*Ps 16. 11

that none can fill but the *Trinity*. As
 Christs beauty shall amaze the eye,
 his love shall ravish the heart of
 a glorified Saint; must it not needs
 be joy to be with Christ? what joy
 when a Christian shall see the great
 gulfe shot between heaven and hell?
 What joy when Christ shall take
 us into the Wine-celler? and kisse
 us with the kisses of his lips? What
 joy when the match shall be at
 once made up, and solemnized be-
 tween Christ and a believer? these
 are the more noble and generous de-
 lights.

2. All the senses shall be filled
 with joy; and, at once; The eye shall
 be filled; What joy to see that Ori-
 ent brightnesse in the face of Christ?
 there you may see the Lily and the
 Rose mixed, *white and ruddy*, Cant.
 5.10. The Eare shall be filled;
 What joy to the Spouse to heare
 Christs voice? The voice of God
 was dreadfull to Adam, after he had
 listened

2.

listened to the Serpents voice :
heard thy voice in the garden, and was
afraid; Gen. 3. 10. But how sweet
 will the Bridegrooms voice be
 What joy to hear him say, *My Love*
my Dove, my undefiled? What joy
 to hear the musick of Angels even
 the heavenly host praising God
 If the eloquence of *Origen*, the gol-
 den mouth of *Chrysostome* did so af-
 fect and charme the eares of their
 auditours, Oh then what will it be
 to hear the glorious tongues of
 Saints and Angels, as so many di-
 vine Trumpets sounding forth the
 excellencies of God, and singing
 Hallelujahs to the Lamb? * The
 smell shall be filled; What joy to
 smell that fragrancy and perfume
 that comes from Christ? *All his gar-*
ments smell of myrrhe, aloes, and Cas-
sia. The sweet breath of his Spirit
 blowing upon the soule, shall give
 forth its sent, as the wine of *Leba-*
non. The taste shall be filled; * Christ

* *Ibi angeli
 lorum Choro
 concinnant*
 Aug.

* *Inebria-
 buntur ab
 ubertate
 domus Dei.*

will bring his Spouse into the banquet house, and she shall be inebriated with his love; O what joy to be drinking in this heavenly nectar? This is the water of life: This is the wine on the lees well refined. The touch shall be filled; the Saints shall be ever in the embraces of Christ*; Behold my hands and my feet; handle me, and see me, Luk. 24. 9. That will be our work in heaven; we shall be ever handling the Lord of life: Thus all the senses shall be filled. Yet though there be a fulnesse of joy, there shall be no surfeit*; the soule shall not be so full, but it shall desire: not shall it so desire, but it shall be full: That which prevents a surfeit in heaven, is that there shall be every moment new and fresh delights springing forth from God into the glorified soul: Well might the Apostle say, to be with Christ is farre better. Great is the joy that faith breeds.

Whom

* *Letabitur sponsa in osculis & amplexibus sponsi, letabitur gratulanda.*
Aug.

* *Ibi nec fames, nec fastidium.*
Bern.

Whom not seeing yet believing, yet
 joyce with joy unspeakable and full of
 glory. * 1 Pet. 1. 8. If the joy of Faith be such,
 what will the joy of fruition be?
 There is joy when we fall into temptations, Jam. 1. 2. If Christs sufferings are full of joy, what then are his embraces? If the dew of Hermon hill be so sweet, the first-fruits of Christs love; what will the full crop be? In short, there will be nothing in heaven but what shall adde infinitely to the joy of the Saints. The very torments of the damned shall create matter of joy and triumph. I may allude to that of the Psalmist, *The righteous shall rejoyce when he sees the vengeance*; the elect shall rejoyce upon a double account to see Gods justice magnificently executed, and to see themselves miraculously delivered. There shall be no unpleasant object represented; nothing but joy. Such will that joy be, when we are with Christ, that

it is not possible, so neither is it
 for a man to speake, 2 Cor. 12.4.
 We read that Joseph gave his bre-
 thren money and provision for the
 way; But the full sacks were kept
 till they came at their fathers house;
 God gives us something by the
 way; some of the *hidden manna*:
 some taste of his heavenly joy in this
 life, but the full sacks of corne are
 kept for heaven. O what joy to
 be with Christ? surely if there were
 such joy and triumph at Solomons
 coronation, *That all the earth rang*
with the sound of it *; What joy
 will be on the Saints coronation-
 day, when they shall be eternally
 united to Jesus Christ? This shall
 enhance the joy of heaven; *It is for*
ever. This word *ever*, is a sweet
 word, it rolles as honey under the
 tongue, *αἰώνιος οὐ νοέω*, *And so shall*
we ever be with the Lord, 1 Thes. 4.
 17. As the fire of hell is unquench-
 able, so the joy of heaven, the lamp
 of.

* 1 King. 1.
 40.

of glory will be ever burning, never
wasting. If this joy should after
some time have a period, it would
much abate the comfort; But thou-
sands of yeares stand only for ciphers
in eternity, and signifie nothing.
we could by our Arithmetick re-
kon up more millions of ages than
there have been minutes since the
Creation; after all this time (which
were a short eternity) the joy of
Saints shall be as farre from ending
as it was at the beginning.

SECT. V.

*The fifth Priviledge of being
in Christ.*

I Proceed to the next priviledge
which is *Rest* *. A Christian
in this life is like *Quick-silver*, which
hath a principle of motion in it
but not of rest: We are never qu-

* *Felix
transitus à
labore ad
requiem, à
per. gratia-
tionem ad
patriam.
Bern.*

but as the Ball upon the Racket,
the ship upon the waves. As
long as we have sinne, this is like the
tick-silver: A childe of God is full
of motion and disquiet; *I have no
rest in my bones by reason of my sinne;*
Ecc. 38. 3. While there are wicked
men in the world, never look for
rest. If a man be poor, he is thrust
away by the rich: if he be rich, he
is envied by the poore; sometimes
law-suits
disquiet, sometimes law-suits
disturb: 'Tis onely the prisoner lives
in such a Tenement as he may be
none will go about to take from
him: The Saints in this life are in a
pilgrim-condition: the Apostles
had *no certaine dwelling place,* 1 Cor.
4. 1. We are here in a perpetual
struggle, in a constant fluctuation: our
life is like the Tyde, sometimes eb-
bing, sometimes *flowing*: here is no
rest: And the reason is, because we
are out of our centre; every thing is
in motion till it comes at the cen-

tre; Christ is the centre of the soules
 the Needle of the compasse trem-
 bles, till it turns to the North-pole
Noahs Dove found no rest for the
 sole of her feet, till she came at the
 Ark: This Ark was a Type of Christ
 when we come to heaven, the King
dome that cannot be shaken *, we shall
 have rest, *Heb. 4.9. There remains*
therefore a rest for the people of God
 Heaven in Scripture is compared
 a granary, *Mat. 3. 12.* * an emblem
 of rest. Wheat while it stands on the
 ground is shaken to and fro with the
 winde, but when it is laid up in the
 granary it is at rest: the Elect
 spiritual wheat, who while they are
 in the field of this world are never
 quiet, the winde of persecution
 shakes this wheat, and every one that
 passeth by will be plucking the
sacred ears of corne, but when the
 wheat is in the heavenly *Garner*
 at rest. *There remains a rest*,
 Not but that there shall be motion

* Heb. 12.
 28.

* Mat. 3. 12.

heaven (for Spirits cannot be i-
 e) but it shall be without lassitude
 and weariness. It shall be a labour
 of ease, a motion full of rest.
 When a Believer is in heaven, he
 is his *Quietus est*. The lower Re-
 gion is windy and tempestuous;
 when we are once gotten into the
 upper Region of glory, there are no
 winds or noxious vapours, but a se-
 re calmness; this it is to be *σὺν Χριστῷ*,
 with Christ.

SECT. VI.

The sixth Priviledge of being with
 Christ.

The last is *Security*. 'Tis possi-
 ble a man may have a few mi-
 nutes of rest; but he is not *secure*, he
 knows not how soon Eclipses and
 changes may come: he is still in feare,
 and feare makes a man a servant,

* *ὅστις δὲ
 ἐλαίῃς
 δέσβινε,
 δὲ λῶν;
 &c.
 Antisthenes.*

(saith the Philosopher) though he know it not. *There is torment in fear* 1 John 4. 18. He that hath great possessions, thinks thus; But how soone may I fall from this Pinnacle of honour? how soone may a plunderer come? Nay, a beleever that hath *durable riches*, yet is fluctu- pendulous and doubting concerning his condition.

1. He sometimes questions whether he be in the state of grace or no; and thus he thinks with himself perhaps I believe; perhaps I do not believe: I have something that glisters, perhaps it is but a counterfeit chaine of Pearle; my Faith is Presumption, my Love for Christ is but self-love; and when the Spirit of God hath wrought in my heart to some sound perswasion, he is soone shaken againe; as a ship that lies at anchor, though it be fast, yet it is shaken and tossed in the water; and these feares lead

imp

expressions of sadnesse upon the heart.

2. But secondly, he feares, that though he be in the state of Grace, yet he may fall into some scandalous sinne, and so grieve the Spirit of God, sadden the hearts or the righteous, wound his own conscience, burden sinners, discourage new believers, put a song into the mouth of the prophane, and at last God shall hide his face in a cloud. A childe of God after a sad declension, having his sin put black spots in the face of Religion, though I deny not, but hath a title to the Promise; yet he may be in such a condition, that he cannot for the present apply any promise, he may go weeping to his grave.

These sad feares like black vapours, are still arising out of a gracious heart; but when once a believer is with Christ, there is full security of heart: he is not onely out of

danger, but out of feare. Take thus, a man that is upon the top of a Mast, he may sit safe for the present, but not *secure*. Perhaps the Pirates may shoot at the ship, and take him; perhaps the windes may arise suddenly, and the ship may be cast away in the storme; but a man that is upon a rock, he stands impregnable, his heart is secure. A Christian in this life is like a man upon the top of a Mast, sometimes the Pirates come abroad, *viz.* cruel persecutors, and they shoot at his ship, and oft, though the passenger (*the precious soule*) escapes, yet they sink the ship; sometimes the windes of temptation blow *those northern windes*; and now the Christian questions whether God will love him, or whether his name be enrolled in the book of life; though being in Christ, there is no danger, yet his heart doth heave and tremble: but when he is with Christ, off from the top of the Mast.

and is planted upon the rock, his heart is fully secure; and you shall hear him say thus, Now I am sure, I have shot the gulf, I am now *passed from death to life*, and none shall pluck me out of my Saviours armes.

CHAP. IX.

The fourth Prerogative Royal.

Et the Lucianists and Epicures place their happinesse in this life; a believers is in reverence; the golden world is yet to come. I passe to the next Prerogative, which is :

4. The blessed *inheritance*, Col. 2. *Giving thanks unto the Father, which hath made us meete to be partakers of the inheritance of the Saints in light.* This world is but a *Tenement*,

* *cæionon*
datur hy-
perbole.

Rev. 21.

Verf. 22.

* 1 Cor.

25. 28.

Rev. 21. 25

which we may be soone turned
 of; heaven is an *inheritance*, and
 glorious one. Heaven hath no *Hyper-*
bole * : if the skirts and Suburbs
 of the Palace, *viz.* the *Stars* and *Plan-*
ets be so glorious, that our eyes
 cannot behold the dazling lustre
 them; What glory then is there
 the Chamber of presence? What
 the *Sanctum Sanctorum*? Of this
 blessed place, we have a figurative
 description, *Revel. 21.* *Fabian*
 carried away in the Spirit, and had
 Vision of heaven, *Ver. 2.* That it was
 the *Hierusalem* above, is cleare, if
 consult with *Ver. 22.* *And I saw*
Temple therein: while we dwell upon
 earth, there is need of a Temple;
 shall not be above Ordinances;
 we are above sinne: but in heaven
 God will be in stead of a Temple.
He shall be all in all *. And *Ver. 25.*
There shall be no night there: No
 ty is to be found, not the most glori-
 ous Metropolis under heaven, which

is alwayes day: for though some regions which lie immediately under the Pole, have light for several moneths together; yet when the sunne with-drawes from the Horizon, they have as long a night as before they had a day: but, saith the Text, *There shall be no night there.* In hell it is all night; but in heaven the day will be ever lengthening. Now this blessed Inheritance, or Kingdome which the Saints shall possess, hath seven Properties, or rather Priviledges, worth our serious thoughts.

1. *Sublimenesse.* It is set out by a great and high mountaine, *Revel. 21. ver. 10.* It is placed above the Aëry and Starry heaven, saith *Musculus*; it is the *Empyrean* Heaven, which Saint *Paul* calls the third Heaven*. For the *situation* of it, it is ² *Cor. 12* far above all heavens, where Christ ² *Eph. 4. 10* himselfe is*. This is *Sedes beatorum*, the Royall Palace, where the Saints

Saints shall dwell. The men of the world are high in *power*, and *pride*; but if they could build the Nests among the Stars, the elect shall shortly be above them; they shall take their flight as high as Christ: here is a preferment worth looking after.

2. *Magnificence*. It is set out by *pearles and precious stones*, the richest jewels*. If the streets are of gold, what is the furniture and hangings? what is the Cabinet of Jewels? I wonder not, that *the violent take it by force*, Mat. 11. 12. I rather wonder others are no more violent: What are all the rarities of the world to this? the Coasts of Pearle, the Islands of Spices, the Rocks of Diamonds? What a rich place must that needs be, where God will lay out all his cost: where *Wisdom* doth contrive, and *Bounty* doth disburse?

Fulgentius beholding the pomp
and


nd splendor of the *Romane* Senate-
house cried out, O how beautifull is
the celestial *Hierusalem*, if the ter-
restrial Senate house be so glorious !
In this blessed inheritance there is
nothing but glory; there is the *King*
of glory^{*}; there are the *Vessels* of^{* Pl. 24.7.}
glory^{*}; there are the *Thrones* of^{* Ro. 9. 23.}
glory^{*}; there is the *Weight* of^{* Mat. 19.}
glory^{*}; there are the *Crownes* of^{* 2 Cor. 4.}
glory^{*}; there is the *Kingdome* of^{17.}
glory^{*}; there is the *Brightnesse* of^{* Rev. 4. 4.}
glory^{*}; This is a purchase worth^{* 1 Thes.}
getting. What will men adven-
ture for a Kingdome? The worst
come to the worst; 'tis but ventu-
ring our *blood*, we need not venture
our *conscience*.

3. *Purity*. Heaven is set forth
under the Metaphor of *pure gold*,
and *transparent glasse*, Revel. 21. 21.
The Apostle calls it an *inheritance*
undefiled^{*}. Heaven is a pure place. ^{* 1 Pet. 1. 4}
It is compared to the *Saphyr*, Rev.
21. 19. The *Saphyr* is a precious
stone,

* *Ceruleo*
colore. Plin

stone, of a bright skie colour *, and it hath a vertue in it, saith *Pliny*, to preserve chastnesse and purity. Thus Heaven is represented by the *Saphyre*, it is a place, where onely the refined sublimated spirits do enter. And Heaven is compared to the *Emerald*. *ver. 19.* which (as Writers say of it) hath a precious vertue to expell poison. Heaven is such a pure soile, that as no *fever of lust*, so no *venome of malice*, shall be there; with the *Emerald* it will expell poison. There shall not enter into it any thing that defileth, *Revel. 21. vers. 27.* It is a Kingdome wherein dwells righteousness, *2 Pet 3. 13.* In this lower Region of the world, there is little righteousness; *They set up wickedness by law*, *Psal. 94. 20.* and the wicked devours his neighbour, *which is more righteous then he*, *Hab. 1. 13.* *Homo homini lupus.* The just man is oppressed because he is just. One saith, There is more justice to be found in hell,

well, then here among men: for in
 well no innocent person is oppres-
 sed; but here *righteousnesse* is the
 thing that is persecuted *. A man *Mat. 5.10.
 can hardly tread two steps, but ei-
 ther into sin or into suffering. In
 this world, the sinner need not
 feare any punitive vindictive act of
 iustice; rather he that reproves sinne
 may feare. Holinesse is the *white* that
 the devil shoots at. But heaven is a
 kingdome, wherein dwells righte-
 ousnesse: there is the Judge of the
 world; *who puts on righteousnesse*, as
 a *Breſt-plate* *: *who loves righteous-* *Iſa. 59.7
nesse *. *Pf. 11.7.

4. *Peaceableness* The word  *שלום*.
 Peace comprehends all blessings.
 Peace is the glory of a Kingdome:
 this *white Lilly* is the best flower of a
 Princes crowne. How happy was the
 raigne of *Numa Pompilius*, when the
 bees made their hives of the Souldi-
 ers helmets! but where shall we find
 an uninterrupted peace upon earth:
 either

either *divisions* at home, or *warres* broad, the beating of the Drums, the roaring of the Canons, the sounding of the Trumpets. *Solomon's* Kingdome was peaceable a while, but how soon had he an alarm given him! 1 *King* 11. 4. *The Lord stirred up an adversary against him.* How soone do the clouds of blood drop after a little Sunshine of peace, but the *inheritance to come* is peace-
 * *Isa.* 9. 6. *able; there is the Prince of peace.*

* *Isa.* 57. 2. *there the Saints enter into peace.*

The harp in ancient times was made the hieroglyphick of peace; in heaven there shall be *the voice of Harpers harping* *. The Saints in this life

* *Rev.* 14. 2

* *Isa.* 9. 5.

weare *garments rolled in blood* *; but

* *Rev.* 7. 9.

in a state of glory, they are said to

* *Pf.* 85. 10

weare *white robes* *, which shall not be stained with the blood of warre any more; in heaven *righteousness* and *peace* shall kisse each other *.

———— *Pax una triumphat*
Innumeris melior. ————

5. *Ampli.*

5. *Amplitude.* The inheritance sufficiently spacious for all the saints. The garner wide enough to receive all those infinite graines of wheat that shall be laid in it: *And he that talked with me had a golden reed to measure the City, &c. The City is square, and the length is as large as the breadth, and he measured the City with the reed twelve thousand furlongs* *. Or, as I finde ^{*Rev. 21. 15, 16.} *in some Greek Copies* *. *Twelve* ^{*ἐπὶ ἑκατὸν χιλιάδων} *times twelve thousand furlongs.* Here a finite put for an infinite; impossible it is that any *Arithmetician* ^{χιλίαδων} should number these furlongs. It is a phrase only that darkly shadows out the amplitude and largeness of this celestial City; though there be an innumerable company of Saints and Angels in heaven, yet there is infinitely enough roome to receive them; *In my Fathers house are many Mansions* *. Some are of opinion ^{*Joh. 14. 2} that every beleever shall have a particular

ticular Mansion in glory. Every Saint shall have *his* Kingdome, saith *Fansenius*. We know our Saviour told his Apostles that they should sit upon twelve thrones*. Certainly the Saints shall not be straitened for roome. The continent of glory is wide enough for the most vast foule spirits to expatiate in.

* Mat. 19.
28.

* Col. 1. 12

6. *Light*; It is called an inheritance *in light* *; κληρονομία ἐν τῷ φωτί. If every star were a Sun it could never shadow out the bright lustre of the celestial Paradise. Light is a glorious creature; πνεῦμα ἁγίου φῶς; what were all the world without light but a dark prison? What beauty is there in the Sun when it is masqued with a cloud? *Lumen actuat colores*, saith the Logician: Light doth actuate the colours, and make every flower appear in its fresh beauty. Heaven is a *diaphanum* or bright body, all over embroydered with light; not like the *Cælum stellatum*, or starry heaven.

heaven, here and there bespangled with starres, but other parts of it like checquor-work interwoven with darknesse. Here Christ as a continual Sun shall give light to the whole heaven. *The lamb shall be the light thereof**; indeed all other light in comparison of this, is but like the twilight, or rather the mid-light. Here alone are the shining eyes of beauty, which every glorified eye shall be inabled both to behold and to possesse; and this light shall have no night to eclipse, or extinguish it; when once the Sun of righteousness hath risen upon the world, it shall never set any more. This is an high Gradation of the glory of heaven it is an inheritance in *light*. When the Scripture would set forth the blessednesse of God himselfe, it makes it consist in this, *He dwelleth in light**.

*Rev. 21:

23.

*1 Tim. 6.
16.

7. *Permanency*. It is an inheritance

L

in-

* 1 Pet. 1. 4. *incorruptible* *. It runs parallel with eternity : Eternity is a circle, that hath neither beginning nor end ; as the Sea that hath neither bottome nor banks. This is the *glory* of the celestial Paradise ; it abides for ever. *The world passeth away*, 1 Joh. 2. 17. Every thing is *passing* : 'Tis good to look upon the world, as the Heathens did upon pleasure ; they looked upon the back-parts of pleasure and saw it going away from them and leaving a sting. The world is passing away, but Heaven never passeth ; therefore surpasseth. Evil things (as paine and misery) length of time makes them worse, but Good things (as joy and pleasure) length of time makes them better. Heavens *Eminency* is its *Permanency*. Things are prized and valued by the time we have in them, lands, or houses in fee-simple which are to last for ever, and his heirs for ever, are esteemed far better then leases which

ἐκ ἐχέει
τέλει, ἐκ
αὐτῆς
πᾶσι
Χρυσ.

soon expire : The Saints do not
 leave heaven; it is not their Land-
 lords house, but their Fathers house:
 And this house never falls to decay,
 it is a mansion-house, *Joh. 14. 2.*
 There is nothing excellent, (saith
Naſianſene) that is not *perpetual*; *Greg. Naz.*
 The comforts of the world are fluid
 and uncertain like a fading garland;
 therefore they are shadowed out by
 the *Tabernacle*, which was tranſient,
 but Heaven is ſet out by the *Temple*,
 which was fixed and permanent: It
 was made of ſtrong materials, built
 with ſtone, covered with Cedar, o-
 ver-laid with gold. Eternity is the
 higheſt link of the Saints happineſſe;
 the ſoul of the believer ſhall be ever
 bathing it ſelfe in the pure and plea-
 ſant fountaine of glory. As there
 is no *intermiſſion* in the joyes of hea-
 ven, ſo no *expiration*. When once
 God hath ſet his Plants in the cele-
 ſtial Paradise, he will never pluck
 them up any more; he will never

transplant them: never will Christ lose any member of his body: you may sooner separate light from the Sunne, then a glorified Saint from Jesus Christ. O eternity, eternity! what a Spring will that be, that shall have no Autumne? what a day, that shall have no Night? Me thinks, I see the morning-Star appear, it is break of day already.

And this inheritance of glory *fades not away*, 1 Pet. i. 4. Had it not been enough for the Apostles to have said, It is an inheritance *incorruptible*? Nay, but he addes, *It fades not away*. There is a sacred climax in this; the meaning is, heaven doth not lose its glasse or verbiage. A Rose may continue in its *being*, when it doth not retain its *beauty*. The substance of it may be preserved, when the colour and favour is lost: but such is the glory of this inheritance, that it cannot be made so much as to wither, but like

the flower we call *Semper-vivens*, it keeps fresh to eternity. Concerning the glory of this blessed inheritance, let me *super-adde* these foure things:

1. The glory of heaven is ponderous and weighty; It is called, *a weight of glory* *, 2 Cor. 4. 17. God must make us able to beare it. This weight of glory should make sufferings light: This weight should make us throw away the weights of sinne out of our hands, though they be golden weights: who would for the indulging of a lust, forfeit so glorious an inheritance? Lay the whole World in scales with it, it is *lighter then vanity*.

2. It is infinitely satisfying. There is no *vacuity*, or *indigency*, This can be said properly of nothing but heaven. You that Court the world for honour, and preferment, remember, the creature saith concerning satisfaction, *It is not in me*. Heaven on-

* *Immensū
gloriæ cal-
car habet.*

ly is commensurate to the vast
 fires of the soul. Here the Christian
 cries out in a divine extasie, I have
 enough, my Saviour, I have enough
Thou shalt make them drink of the ri-
vers of thy pleasures *, not drops, but
 rivers; and these onely can quench
 the thirst. It shall be every day fe-
 stivall in Heaven; there is no want
 at a feast. There shall Be excellen-
 shining in its perfection *. The world
 is but a Jaile, the body is the Fetters
 with which the soule is bound; there
 be any thing in a Jaile to see
 light, what is the Palace and the
 Throne, what is Heaven? If we
 meet with any comfort in Mount
 Horeb, what is in Mount Sion? All
 the world is like a Landskip, you
 may see Orchards and Gardens care-
 fully drawn in the Landskip, but
 you cannot enter into them, unless
 you may enter into this heavenly
 ly Paradise, 2 Pet. 1. ver. 11. For
 so an entrance shall be made aban-

* Pl. 36. 8.

* Id per se.
 Etum cui
 nihil addi
 potest. Lac.
 lib. 1. cap. 3

stantly into the everlasting King-
dom, &c. Here is soul-satisfacti-
on.

3. Though an innumerable
company of Saints and Angels have
part in this inheritance, there is
ever the lesse for thee: Here is a
propriety in a *community*; another
mans beholding the Sunne doth not:
make me to have the lesser light.
thus will it be in glory. Usually
ere, all the land goes to the Heire,
the younger are put off with small
portions: In Heaven, all the Saints
the Heires; the *youngest Believer* is
a heire. and God hath land enough
to give to all his heires: All the An-
gels and Arch-angels have their por-
tion paid out; yet a Believer shall
have never the lesse. * Is not Christ
the heire of all things? *Heb. 1. vers.*
and the Saints co-heires? *Rom. 8.*
vers. 17. They share with Christ in
the same glory. 'Tis true, one vessel
may hold more then another, but e-

* *Heredi-
tas ista non
minuitur
copia pos-
sessorum,
non fit an-
gustior nu-
m. racoba-
redum.
Aug.*

in P sal. 49.

very vessel shall be full.

4. The soules of the Elect shall enter upon possession immediately after death, 2 Corinth. 5. vers. 8. *We are willing rather to be absent from the body, and to be present with the Lord.* I here are some that say, the soules of the Elect sleep in their bodies; but the Apostle here confutes it; for if the soule be absent from the body, how can it sleep in the body? There is an immediate transition and passage from death to glory, *The soule returnes to God that giveth it* *. Christs Resurrection was before his Ascension; but the Saints Ascension is before their Resurrection. The body may be compared to the bubble in the water, the soule to the wind that fills it: you see the bubble riseth higher and higher, till it breakes into the open aire; so the body is but like a bubble which riseth from infancy to youth, from youth to age, higher and higher

* Eccl. 12.
7.

* Jam. 4. 14

at last this bubble breakes, and
dissolves into dust, and the spi-
rit ascends into the open aire:
it returnes unto GOD that gave

Be of good comfort, we shall not
stay long for our inheritance; it is
but our winking, and we shall see God.
the glory of this Paradise! when
we are turned out of all, let us think
of this inheritance which is to come:

with it selfe is not able to reach it * ; ** Præmium
quod fide
non attingi-
tur.*

it is more then we can hope for.
may say of this celestially Paradise,
since the children of *Dan* said of
Laish, Judg. 18. 9, 10. *We have seen
the land, and behold, it is very good; a
place where there is no want of any
thing.* Faith being sent out as a spie

to search the land of Promise, re-
turnes this answer, *There is no want
of any thing.* There can be no want,

where Christ is, who is *all in all* * , ** Eph. 3 11*
Ephes. 3. 11. *In Heaven, there is
health without sicknesse, plenty
with-*

* *Confide-
remus qua-
lis sit
illa Gloria,
quanta la-
etitia, quae
solennitas,
quod tri-
pudium ci-
vium su-
pernotum,
qui assidui
dominatori
laudem
perferunt,
depromunt
canticum
novum,
canticum
letitiae,
quia in ef-
fabili cla-
more, mira-
bili affectu,
coelesti ju-
bilatione,*

*spirituali modulatione; quando adveniam in civitatem
illam de qua dictum est platee tuae Hierusalem sternentur
auro mundo! O civitas sancta civitas speciosa, de longinquo
te saluto, ad te clamo, deprecero videre te & requiescere in te sed
non sinor carne retentus; muri tui lapis unus, custos tuus ipse
Deus, cives tui semper leti, semper enim gratulantur in visione
Dei; non est in te corruptela; nec defectus, nec senectus; in te
pax perennis, Gloria solennis. Aug. Tom. 3.*

without famine, riches without po-
verty, life without death. * *There is*
unspotted chastity, unstained ho-
nour, unparallel'd beauty: *There*
is the Tree of Life, in the midst of
Paradise; *There* is the river that wa-
ters the garden; *There* is the Vine
flourishing, and the Pomegranates
budding, Cant. 6.11. *There* is the
banqueting-house, where are all
those delicacies and rarities, where-
with God himselfe is delighted:
while we are sitting at *that* Table,
Christ's Spiknard will send forth its
smell, Cant. 1.12. *There* is the bed
of love, *there* are the curtaines of Sa-
lomon, *there* are the Mountaines of
Spices, and the streames from Leba-
non; *There* are the Cherubims, not to

keep us out, but to welcome us into
 paradise; *There* shall the Saints be
 adorned, as a Bride with Pearles of
 glory; *There* will God give us a-
 bundantly, above all that we are able
 to ask or think, Eph. 3. 20. Is not
 this enough? what cannot an am-
 bitious spirit ask? *Hamans* aspiring
 heart could have asked not only the
 Kings royal Robe and the ring from
 his hand, but the Crown from his
 head too; a man can ask a century of
 Kingdomes, a million of worlds: But
 in heaven God will give us more
 then we can ask. Nay, more then
 we can think. An high expreffion!
 what cannot we think? we can think,
 what if all the dust of the earth were
 turned to silver, what if every stone
 were a wedge of gold, what if every
 flower were a ruby, every pile of
 grasse a pearle, every sand in the Sea
 a diamond; yet, what were all this
 to the *New Ferusalem which is above?*
 It is as impossible for any man in
 his

*Isa. 40. 12

his deepest thoughts to comprehend glory, as it is to *met the heaven with a span* *, or draine the great Ocean. O incomparable place ! me think our souls should be big with longing for this blessed inheritance ; all that I have told you of heaven, may make you say as *Monica, Austin* mother, *Quid hic facio ?* What do I do here ? why is my soul any longer held in the golden fetter of this life ? *Cleombrotus* having read *Plato's* piece of the immortality of the soule, * being ravished with desire of those golden delights in the other world, killed himself : though we must not break prison till God open it, yet how should we long for a jayle-delivery ! how should we be enflamed with desire to taste of those rare, and sweet delicacies which are above at Gods right hand. O what madnesse is it for men to spin out their time, and tire out their strength in the things of this world

* *Leſto Platonis Phaedone de immortalitate anime, ſe precipitem dedidit demuro.*
Tull. primo Tufcul.
qu. ſt.

which

which is to imitate *Dionysius*, who
 justified himself in catching flies. Sure-
 ly, were we *carried away in the Spirit*,
 meane, elevated by the power of
 faith, to the contemplation of this
 royal and stately Palace of glory; I
 know not whether we should more
 wonder at the *lustre* of heaven, or at
 the *dulnesse* of such as *minde earthly*
things *. How is the world adored, **Phil. 3.*
 which is but a Pageant or appariti-
 on! It is reported of *Cesar*, that
 travelling on a time through a
 certaine City, as he passed along, he
 saw the women, for the most part,
 playing with Monkeys and Parrets:
 at which sight, he said; What? have
 they no children to play with? So I
 say, when I see men toying with
 these earthly and beggerly delights;
 What? are there not more glorious
 and sublime things to look after?
 That which our Saviour saith to the
 woman of *Samaria*, *If thou knewest the*
gift of God, and who it is that saith to
thee,

thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water * ; the same may I say, Did men know these eternal Mansions, and what it were to be digging in these rich Mines of glory : would God give them a Vision of heaven a while, as he did *Peter*, who saw *heaven opened* *Act. 10. 11.* how would they fall into a Trance, (being amazed and filled with joy !) and being a little recovered out of it, how importunately would they beg of God, that they might be adopted into this stately inheritance ! But what do we expatiate ? these things are *unspeakable and full of glory*. Had I as many tongues as hairs on my head, could never sufficiently set forth the beauty and resplendency of this inheritance. * Such was the curious Art of *Apelles* in drawing of Pictures, that if another had taken up the Pen-sil to draw, he had spoiled all *Apelles* work

* *Si veri honoris culmen angelorum curia ascribi festinate.* *Greg. hom. 15. 17*
Luc. 8.

work. Such is the excellency of this
celestial Paradise, that if the Angels
would take up their Penfill, to deli-
neate it in its colours, they would but
obscure and eclipse the glory of it. I
have given you only the dark sha-
dow in the Picture, and that but
rudely and imperfectly. Such is the
beauty and blisse of this inheritance,
that as *Chrysostome* saith, if it were
possible that all the sufferings of the
saints could be laid upon one man,
they were not worth one houres being
in heaven.

Some of the learned are of opini-
on, that we shall know our friends
in heaven *. Nor to me doth it * *August.*
seeme improbable; for sure our *Luther.*
knowledge *there* shall not be eclips-
ed, or diminished, but encreased.

And that which *Anselme* doth assert, * *Ibi à sin-*
that we shall have a knowledge of *gulis omnes*
the *Patriarchs*, and *Prophets*, and *ibi ab om-*
A- *nibus sin-*
gulis cog-
noscuntur.
shall be after us, our predecessors and *Anselm.*
successors,

successors, to me seemes very rational; for society without acquaintance is not comfortable; and he thinks the Scripture doth hint this much; if *Peter* and *James*, having but a glimpse of glory (when our Lord was transfigured on the Mount) were able to know *Moses* and *Elias* whom they had never seen before: how much more shall we, being infinitely irradiated, and enlightened with the *Sun of righteousness*, know all the Saints, though we were never acquainted with them before? And this will be very comfortable. Certainly there shall be nothing wanting that may complement the Saints happiness.

Now that this glorious inheritance is the Saints Prerogative, I shall evince by two Arguments.

- I. It is so, 1. In respect of the many obligations that lie upon God for performing this; As, 1. In regard of his promise, Tit. 1. 2. In hope of

eterna

eternal life which God that cannot lie
 hath promised. Gods promise is bet-
 ter then any mans bond. 2. In regard
 of his oath. He who is truth hath
 sworn, *Heb. 6. 17.* 3. In regard of
 the price that is paid for it, *Christs*
blood. Heaven is not only a promi-
 sed possession, but a purchased posses-
 sion, *Eph. 1. 14.* 4. In regard of
 Christs prayer for it: *Father, I will*
that they also whom thou hast given
me, be with me where I am. * Now * *Joh. 17.*
 and can deny Christ nothing, being
 his only favourite. *I know thou al-*
ways hearest me, Joh. 11. 42. 5. In
 regard of Christs ascension. He is
 gone before to take possession of hea-
 ven for us. He is now making pre-
 parations against our coming, *Joh.*
14. 2. I go before to prepare a place
for you. We read that our Lord
 sent two of his Disciples before to
 make ready a large upper room for
 the Passover, *Mar. 14. 15.* So Jesus
 is gone before to make ready

6.

a large upper room in heaven for the Saints. 6. In regard of the *anticipation* of the Spirit in the hearts of the godly, giving them assurance of, and stirring up in them passionate desires after this glorious inheritance; hence it is, we read of the *earnest* of the Spirit, 2 Cor. 1. 22. and the *first-fruits* of the Spirit, Rom. 8. 23. and the *seale* of the Spirit, Eph. 1. 13. God doth not *still* children with rattles. Heaven already begun in a beleever, so that the inheritance is certaine. You see how many obligations lie upon God; and to speak with reverence stands not onely upon Gods mercy but upon his faithfulness to make this good to us.

2.

Argument.

The second argument is in respect of the *union* which the Saints have with Jesus Christ. They are members of Christ, therefore they must have a part in this blessed inheritance; the members must be with

the head is. Indeed, the *Arminians* tell us, that a justified person may fall finally from grace, and so his union with Christ may be dissolved, and the inheritance lost. But how absurd is this doctrine? *Is Christ divided?* can he lose a member of his body? then his body is not perfect; for how can that body be perfect which wants a limb? and if Christ may lose a member from his body, why not well *all* by the same reason? and he shall be an head without a body; but be assured, the union with Christ cannot be broken *, *Joh. 17.* *Joh. 17. 13* and so long the inheritance cannot be lost. What was said of Christ's *natural* body, is as true of his *mystical*: A bone of it shall not be broken. Look how every bone and limb of Christ's natural body was raised up out of the grave, and carried into heaven: so shall every member of his mystical body, joyne-

ed to him by the eternal Spirit, be
carried up into glory. Feare not
O ye Saints, neither sinne nor Sa
tan can dissolve your union with
Christ, nor by consequence hinder
you of that blessed place where your
Head is.

Quest.

Quest. Here it will be asked, *Who shall ascend into the hill of the Lord*
Psal. 24. 3. who shall be a Ci
zen of this new *Hierusalem*, which
above?

Answ.

Answ. The new creature: this you
reade of, *2 Cor. 5. verse 17.* The
new creature doth *disponere ad coelum*, prepare us for the new *Hierusalem*.
lem. This is the divine and curious
Artifice of the Holy Ghost in our
hearts, *forming Christ in us*: the
same Holy Ghost that overshadowed
the Virgin *Mary*, and formed
the Humane nature of *Christ* in
her womb, doth work and produce
this new creature. O thou blessed
man and woman, in whom this new
creature

creature is formed ! I may say to thee as the Angel to *Mary*: *That which is conceived in thee is of the Holy Ghost*: Of all Gods creatures, the new creature is the best. Then let me aske, Art thou a new creature? Art thou a scion, cut off from the wilde Olive of nature, and ingrafted into a new stock, *the Tree of Life*? Hath God defaced, and dismantled the old man in thee? Doth some limb drop off every day? Hast thou a new *heart*? Ezek. 36. verse 26. Till then, thou art not fit for the new *heaven*: Art thou new all over? Hast thou a new *eye to discern the things that differ*? Hast thou a new appetite? Doth the pulse of thy soule beat after Christ? It is onely the new creature, which shall be heire of the new *Hierusalem*. When thou wert falling to hell, (for we have both wind and tyde to carry us thither) with the North and South-winde

awaked? Hath the gale of the Spirit blown upon thee, and turned thy course? Art thou now sailing to new Port? Hath the seale of the Word stamped a new and heavenly print upon thee? then I am speaking all this while to thee, the blessed inheritance is entailed upon thee.

But if thou art an old sinner, expect that heaven should be kept a Paradise, with a *Flaming Sword*, that thou mayest not enter: Be assured God will never put the new Wine of glory into an old musty bottle. Heaven is not like *Noah's Arke* that received *cleane beasts* into it, and *cleane* *: nor like *Pharaohs Court* where the *vermin* came; * this inheritance doth not receive all comers. It is only the wheat that goes into Christs garner, what hath the char to do there? this inheritance is only for *them that are sanctified*, *20.32.* Is thy heart consecrated

grown

ground? We read that in the time of
Ezra after the returne of the people
from the captivity, some who were
ambitious of the Priesthood, sought
the writings of the Genealogies, but
they were not found among the
numbers of the Priests, therefore they
were put by as polluted from the Priest-
hood*. So whosoever they be that
think to have a part in this blessed
place, if their names be not found, that
if they are not enroled among the
new creatures, they shall be put away
as polluted from this inheritance.

*Ezr. 1.62

CHAP. X.

The fifth Prerogative Royal.

Pass on to the next thing to come,
which is,

5. Our Knowledge shall be
M4 clear.

clear. Knowledge is a beautiful thing; such was *Adams* ambition to know more, that by tasting the Tree of Knowledge, he lost the Tree of life: In heaven our knowledge shall be clear. *Religion* is a continued riddle; many things we have now but in the notion which then we shall see perfectly

*1 Cor. 13. ly; now we know but in part

9 The best Christian hath a vaile upon his eye, as the *Jews* have upon their heart; hereafter the vaile shall be taken off. Here we see through a glasse darkly, ἐν αἰνυματι, in a riddle, or mystery, then, face to face that is, clearly.

There are five Mysteries which God will clear up to us when we are in heaven.

I.

1. The great mystery of the Trinity: this we know but in part. Unity in Trinity, and Trinity in Unity, where One makes Three, and Three make but One: this is

Arithmetick, but good Divinity; we have but dark conceptions of it: it is a Mystery so deep, that we may soon wade beyond our depth.

Augustine being to write his Books of the Trinity, was taught modesty by a childe, who was lashing the Sea into a little Spoon; to whom *Augustine* said, that he laboured in vaine, for his little Spooone would not containe the Sea; to whom the childe answered, My little Spooone will sooner hold this vast Ocean, then your shallow brain can containe the depth of the Trinity.

How little a portion is known of God?

If *Job* asked the question, Who can understand the Thunder? we

Job 26.14.

may much more ask, who can understand the Trinity? but in heaven we shall see God as he is*, that is, *1 Joh. 3.2. perfectly.

Quest. But shall every Saint enjoy God so perfectly, that he shall have the same knowledge that God hath?

Answ.

* Job.de
combis
compend.
Theol.lib.7
cap. 26.

Ans. The infinite essence of God shall appear to the Saints *totaliter* but not *totaliter**; we shall have full knowledge of God, but not know him fully, yet we shall take in so much of God as our humane nature is capable of; it will be bright and a glorious knowledge: here we know him but *ab effectu*, by his Power, Wisdom, Mercy: we see but his back-parts; there we shall see him *face to face*.

2.

* Joh. I. 14.

2. The Mystery of the incarnation; * Christ assuming our humane nature, and marrying it to the divine. Therefore call'd, *θεωσπρον* God-man. *אֱלֹהִים עִמָּנוּ* God with us. A Mystery which the Angels in heaven adore *. God said, *The man is become as one of us*, Gen. 3. 22. but now we may say, God himselfe is become as one of us! it was not only *mirandum*, but *miraculum*. There was nothing within the sphere of natural causes to produce it. The incarnation

* 1 Pet. I. 12

ation of Christ is *catena aurea*, a golden chaine made up of several links of Miracles. For instance, that the Creatour of heaven should become a creature; that eternity should be born; that he whom the heaven of heavens cannot containe, should be enclosed in the womb; that he who thunders in the clouds, should lie in the cradle; that he who rules the starres, should suck the breasts; that he who upholds all things by the Word of his Power, should himself be upheld; that a *Virgin* should conceive, that Christ should be made of a woman, and of that woman which himself made; that the creature should give a being to the Creatour; that the Starre should give light to the Sunne; that the branch should beare the Vine; that the mother should be younger then the childe she bare and the childe in the womb bigger then the mother; that he who is a *Spirit* should be made

* *Creator
cæli crea-
tus sub cœ-
lo.*

* *Qui lo-
quitur in
cælis, cla-
mat in cu-
nabulis.*

* *Heb. 1. 7.*

made *flesh* ; 'that Christ should be without father and without mother, yet have both ; without mother in the God-head , without father in the Man-hood ; that Christ being incarnate should have two natures (the divine and humane) and yet but one Person ; that the divine nature should not be infused into the humane, nor the humane mixed with the divine, yet assumed into the Person of the Sonne of God, the humane nature not God, yet one with God. Here is, I say, a chaine of Miracles.

I acknowledge the mercy of the incarnation was great, we having now both *affinity* and *consanguinity* with Jesus Christ; Christs *incarnation* is the Saints *inauguration*.

The *love* of Christ in the incarnation was great ; for herein he did set a *patterne* without a *parallel* ; in cloathing himself with our *flesh* which

which is but *walking ashes*, he hath
 showed as it were sackcloth to cloth
 of Gold, the *humanity* to the *Deity*.
 But though the incarnation be so
 rich a blessing, yet it is hard to say
 which is greater, the *Mercy* or the
Mystery *. It is a sacred depth, how * 1 Tim. 3.
 both it transcend reason, and even ^{16.}
 puzzle faith! *We know but in part*, we
 see this only *in a glasse darkly*, but
 in heaven our knowledge shall be
 cleared up, we shall fully understand
 this divine riddle.

3. The Mystery of *Scripture* : 3.
 The hard knots of Scripture shall
 be untied, and darke Prophecies ful-
 filled. There is a sacred depth in
 Scripture which we must adore :
 Some places of Scripture are hard in
 the sense, others dark in the phrase,
 and cannot well be translated
 in regard of ambiguity ; one He-
 brew word having such various and
 sometimes contrary significations,
 that it is very difficult to know
 which

which is the genuine sense. As it is with a traveller which is not skilled in his way, when he comes to a turning where the way parts, he is at a stand, and knowes not which way to take; I might give some instances. It is true, all things purely necessary in the Word of God, are cleare: but there are some sacred depths that we cannot fathom, and this may make us long after Heaven, when our light shall be clear. So for Prophecies, some are very abstruse and profound; Divines may shoot their arrowes, but it is hard to say how neare they come to the mark: 'tis dubious whether in such a particular age and century of the Church, such a Prophecie was fulfilled. The *Jewes* have a saying when they meet with an hard Scripture they understand not, *Elias* will come and interpret these things to us; * we expect not *Elias*, but when we are in Heaven we shall understand

* *Eli* is *veniet & solvet nos.*

and Prophecies, our knowledg shall be clear.

4. The great Myſtery of Providence ſhall be cleared up. Providence is *Regina mundi*, the Queen of the world ; it is the hand that turns all the wheels in the univerſe ; *Chryſoſtome* calls it the Pilot that ſteeres the ſhip of the Creation. Providences are often darke ; God writes ſometimes in ſhort-hand : the characters of Providence are ſo various and ſtrange, and our eyes are ſo dimme, that we know not what to make of Providence : hence we are ready to cenſure that which we do not underſtand : we think that things are very excentrick and diſorderly ; Gods Providence is ſometimes ſecret, alwayes wiſe. The diſpenſations of Providence are often ſad, judgement beginning at the houſe of God, and the juſt man periſhing in his righteousneſſe, Eccleſ. 7. 15. that while he is purſuing a righteous, cauſe:

4.

cause: though his way be *pious*, it is not alwayes *prosperous*: and on the other side, those that work wickednesse are *set up*, yea, *they that tempt God are delivered*, Mal. 3. 15. Though now our candle be in a dark lantern, and the people of God cannot tell what God is a doing, yet when they are in heaven they shall see the reason of these transactions: they shall see that every Providence served for the fulfilling of Gods Promise, *viz. that all things shall work together for good*, Rom. 8. 28. In a Watch the wheeles seeme to move crosse one to another, but all carry on the motion of the Watch; all serve to make the Alarm strike; so the wheeles of Providence seeme to move crosse, but all shall carry on the good of the elect; all the lines shall meet at last in the centre of the Promise; in heaven, as we shall see Mercy and Justice, so we shall see Promises, and Providences
 kissing

*Joh. 13. 7.

...ing each other: *Our light shall*
clear. When a man is at the
 bottome of an hill, he cannot see ve-
 farre: but when he is on the top,
 he may see many miles distant. Here
 the Saints of God are in the *valley*
teares, they are at the bottome of
 the hill, and cannot tell what God
 is doing: but when they come to
 heaven, and shall be on the top of
 the mount, they shall see all the glo-
 rious transactions of Gods Provi-
 dence; never a Providence but they
 shall see either a wonder or a mercy
 wrapped up in it. A Limner at the
 first makes but a rude draught in
 a picture, here an eye, there an
 hand; but when he hath limn'd it
 in all its parts and lineaments,
 and laid them in their colours,
 it is beautiful to behold. We that
 live in this age of the Church, see
 but a rude draught, as it were some
 dark pieces of Gods providence re-
 presented, and it is impossible that

N

we

we should judge of Gods work by pieces; but when we come to behold the full body and picture of Gods Providence drawn out in its *vive* colours, it will be the most glorious sight to behold: Providence shall be unriddled.

5. The Mystery of hearts. We shall see an heart-anatomy, Eccles. 12. 14. *For God shall bring every work into judgement with every secret thing.* We shall see the designs and cabinet-counsels of mens hearts discovered; then the hypocrites mask shall fall off. O the black conclave that is in the heart of

* Psa. 64. 6 man! * *The heart is deep:* it may be compared to a River, which hath faire streames running on the top, but when this River comes to be drained, there lies abundance of vermine at the bottome: thus is with mans heart, there are faire streames running on the top, a civil life, a religious profession; but at the

ay of judgement, when God shall
draine this river, and make a disco-
very of hearts, then all the vermine
of ambition, covetousnesse, shall
appeare, all shall come out: then
we shall see whether *Jehu's* designe
was zeal for God, or the Kingdom:
we shall see clearly whether *Jezebel*
had more minde to keep a fast, or
to get *Naboth's* Vineyard: then we
shall see whether *Herod* had more
minde to worship Christ, or to wor-
ship him; all the secrets of mens hearts
shall be laid open: Me thinks, it
would be worth dying to see this
day. We shall then see who is the
Pharisee, who the *Judas*; the wo-
mans paint falls off from their fa-
ces when they come neere the fire;
before the scorching heat of Gods
justice, the hypocrites paint will drop
and the Treason hid in his heart
shall be visible: These mysteries
God reveal to us: our know-
ledge shall be clear.

CHAP. XI.

The sixth Prorogative Roy

6.

THE next Priviledge, is, *Love shall be perfect*

* Nulla
virtus sine
charitate.
Aquin.
2.2. q. 4.
23. a. 7.

* Πῶς ἔν
μείζων ἢ
ἀγάπη,
τὸ ἐκείνη
διὰ βίαν
Chrys. in
1 Cor. bom.

* Love is the Jewel which Christ's Bride is adorned: in one sense it is more excellent then Faith; for *Love never ceaseth*, 1 Cor. 13.8. The Spouse put off her Jewel of Faith, when she goes to heaven; but she shall never put off her Jewel of Love*: *Love shall be perfect.*

I. Our love to God shall be perfect: The Saints love God be joyned with reverence; for a filial disposition shall remaine, there shall be no servile fear in heaven. Horrour and trembling proper to the damned in hell; the

I.

34

In heaven there shall be a *reverencing* fear, yet a *rejoycing* fear: we shall see that in God which will work such delight that we cannot but love him. And this love to God shall be, 1. *A fervent love*. We love him here *secundum studium*, there *secundum actum*, as the Schoolmen speak: our love to God in this life is rather a desire, but in heaven the smother of desire shall be blown up into a flame of love, we shall love God with an intensenesse of love; and thus the *Saints* shall be like the *seraphims* who are so called from their *burning* * שרף. Here our love is sometimes warme, and sometimes frozen: the childe of God weeps that he can love God no more; but there is a time shortly coming when our love to God shall be fervent, it shall be as hot as it can; the damned shall be in a flame of fire, the elect in a flame of love. 2. *A fixed love*. 2. as, how soone is our love taken

The Christian's Charter.

off from God! other objects presenting themselves steale away our love. *Your goodnesse is like a morning cloud, and as the early dew goeth away* * : In the morning you shall see the grasse covered with drops of dew, as so many pearls; but before noon all is vanished: for so it with our love to God: perhaps at a Sermon, when our affections are stirred, the heart melts in love: and at a Sacrament, when we see Christ's blood as it were trickling down upon the crosse, some love-drops fall from the heart; but, within a few dayes all is vanished, and we have *lost our first love*; this is marked of humiliation while we live. O ye Saints, comfort your selves in heaven your love shall be fixed as well as *fervent*; it shall never be taken off from God any more: when such beauty and excellency shall shine in God, that as a divine loadstone it will be always drawing

* Hos. 6. 4.

ing our eyes and hearts after him.

2. Our love to the *Saints* shall 2.

be perfect: Love is a sweet harmony, a tuning and chiming together of affections *. It is our duty

to love the *Saints*, 1. Though they are of *bad dispositions*; sometimes

their nature is so rugged and un-
brought down, that grace doth not cast forth

such a lustre; it is like a gold ring
in a leprous hand, or a Diamond set

in iron: yet if there be any thing of
Christ, it is our duty to love it.

2. Though they in *some things differ from us*, yet if we see Christ's

image and portraiture drawn upon
their hearts, we are to separate the

precious from the vile. But alas, how
defective is this grace? how little

love is there among Gods people?
Herod and Pilate can agree: wicked

men unite, when *Saints* divide. For
the divisions of *England* there are

great thoughts of heart. Conten-
tions were never more hot, love

* Non erit
invidia dis-
paris clari-
tatis, quia
erit in om-
nibus uni-
tas chari-
tatis. Aug.
in Joh.
Hom. 3.

never more cold. Many there are whose musick consists all in discord, whose *harp* is the *Crosse*; that pretend to love *truth*, but have *peace* *. Divisions are Satans Powder-plot, to blow up Religious Histories relate that in the time of the Emperour *commodus* the *Temple of peace* at *Rome* was burned down to the ground, it was a stately Edifice, richly adorned with donaries of gold and silver; the burning of this *Temple* was very ominous, and did presage warre among the *Romanes*. I may truly allude; sinne kindled the fire of separation, and this fire hath burned down the *Temple of peace* in *England*, and now we are crumbled into fractions *, as if the Church of God were *divisibilis in semper divisibilia*. For these things there are great thoughts of heart *. It were not strange to heare the harlot say Let the childe be divided; but

* In minutula frastu-
la. divisi.

Aug.

* *Pejus est
scindere
Ecclesiam
quam sacri-
ficare idolo*
Cyprian.

to heare the mother of the childe
say so, this is sad. If Pope, Car-
dinal, Jesuite, all conspire against
the Church of God, it were not
strange; but for one Saint to per-
secute another, this is strange.
For a Wolfe to worry a Lamb is
usual; but for a Lamb to worry
a Lamb is unnatural. For Christs
Lily to be among the thornes, is
ordinary; but for this Lily to be-
come a thorne, to teare and fetch
blood of it selfe, this is strange!
How will Christ take this at our
hands? Would he not have his
Coat rent, and will he have his
Body rent? O that I could speak
here *weeping*! Well, this will be
a foyle to set off heaven the more;
there is a time shortly coming, when
our love shall be *perfect*, there shall
be no difference of judgement in
heaven; there the Saints shall be all
of a piece. Though we fall out by
the way; and about the way, we
shall

shall all agree in the journey's end. The *Cherubims* representing the Angels are set out *with their faces looking one upon another*; in this life Christians turn their backs one upon another, but in heaven they shall be like the *Cherubims* with their faces looking one upon another. It is observed, that the Olive-tree, and the Myrtle have a wonderful sympathy, and if they grow neare together will mutually embrace, and twist about each others roots and branches. Christians in this life are like tearing brambles, but in heaven they shall be like the Olive and Myrtle sweetly embrace one another. When once the blessed Harp of Christs voice hath sounded in the eares of the Saints, the evil spirit shall be quite driven away. When our strings shall be wound up to the highest peg of glory, you shall never hear any more discord in the Saints Musick. In heaven there shall be a perfect Harmony.

CHAP.

CHAP. XII.

The seventh Prerogative Royal.

THe next glorious privilege to come, is the Resurrection of our bodies. *Trajan* his ashes after death were brought to *Rome*, and honoured: being set upon the top of a famous pillar: So the ashes of the Saints at the resurrection shall be honour'd, and shine as silver-dust. This is an Article of our faith. Now for the illustration of this, there are three things considerable: 1. That there is such a thing as the Resurrection. 2. That this is not yet past. 3. That the same body that dies shall rise again.

7.

1. I

I.

I. I shall prove the Proposition

* *Sublatâ
fide resur-
rectionis,
totum Reli-
gionis edi-
ficiam cor-
ruit, &c.*

that there is a Resurrection * of the body. There are some of the Sadduces opinion, that there is no resurrection, then *let us eat and drink, for to morrow we die,* 1 Cor. 15. 32.

To what purpose are all our prayers and tears? And indeed it were well for them who are in their life-time as brute beasts, if it might be with them as beasts after death; but there

* Joh. 11.
24.

* 1 Cor. 15.
12. 52.

is a resurrection of the body *, as well as an ascension of the soul *, which I shall prove by two Arguments.

I.

I. Because Christ is risen, therefore we must rise: the head being raised, the rest of the body shall not alwayes lie in the grave; for then it would be an head without a body: his rising is a pledge of our resurrection, 1 Thes. 4. 14.

2.

2. *Ex Aequo*, in regard of justice, and equity; the bodies of the wicked have been weapons of unrighteousnesse, and have joyned with the soul

soul in sinne; their eyes have been
a casement to let in vanity; their
hands have been full of bribes, their
feet have been swift to shed blood;
therefore justice and equity require
that they should rise again, and their
bodies be punished with their souls.
Againe, The bodies of the Saints
have been *members of holinesse*: their
eyes have dropped down tears for
sinne, their hands have relieved the
poor, their tongues have been trum-
pets of Gods praise; therefore ju-
stice and equity require that they
should rise again, that their bodies
as well as their soules may be
crown'd. There must be a resurre-
ction, else how should there be a re-
muneration? We are more sure
to arise out of our graves then out
of our beds. The bodies of the wick-
ed are lockt up in the grave as in a
prison, that they may not infest the
Church of God; and at the day of
judgement they shalbe brought out
of

of the prison to tryall: and the bodies of the Saints are laid in the grave as in a bed of perfume, where they mellow and ripen against the resurrection. *Noah's* olive-tree springing after the flood, the blossoming of *Aaron's* dry rod, the flesh and sinews coming to *Ezekiel's* dry bones, what were these but lively emblems of the resurrection?

2. 2. That this resurrection is not yet past. Some hold that it is past, and make the *Resurrection* to be nothing else but *Regeneration*, which is call'd a rising from sinne, and a
 * Col. 3. 1. *being risen with Christ* * ; and do affirme, that there is no other resurrection but this; and that only the soul is with God in happinesse, not the body. Of this opinion were *Hymeneus* and *Philetus*, 2 Tim. 2. 18. But the rising from sinne is call'd the *first resurrection*, Rev. 1. 6. which implies that there is a second resurrection; and that *second* I shall prove
 out

out of Dan. 12.2. *And many of them that sleep in the dust of the earth, shall awake; he doth not say, they are already awake, but they shall awake.* And John 5. 28. *The houre is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.* Observe, Christ doth not say, they are come forth of the grave already, but they shall come forth. Job. 5. 28.

Here a question may be moved, *Quest.* Whether the bodies of some of the Saints are not in Heaven already, then it will seem that their resurrection is not yet to come? as we read that *Elias* was taken up to heaven in a fiery chariot: and *Enoch*, Heb. 11. 5. *was translated, that he might not see death.*

Answ. I know the Question is *Answ.* controverted among Divines: and should

should it be granted that they are
 bodily in heaven *by an extraordinary*
writ, or dispensation from God, this
 doth not at all disprove a generall re-
 surrection to come. But there are
 some reasons do incline me to think
 that *Enoch & Elias* are not yet bodily
 in Heaven, nor shall be till the resur-
 rection of all flesh, when the rest of
 the Elect, like a precious crop, being
 fully ripe, shall be translated into
 glory. The first is *Heb. 11. 13.* where
 it is said, *These all died in faith*, where
Enoch was included. Now why we
 should restraints this word *[these,]*
 only to *Abel, Noah, Abraham*, and not also to *Enoch*, I see no
 rational ground.

Quest.

Quest. But is it not said, he was
 translated, *that he might not see death*.
 How can these two stand together
 that *Enoch* died, yet he did not see
 death;

Answ.

Answ. This word, *that he might not see death*, I con-

ceive

ceive, (with some Divines) the meaning is, that he might not see it in that painful and horrid manner as others: his soule had an easie and joyful passage out of his body; he died not after the common manner of men*;

* Pet. Mart.
; tyr.

Seeing and feeling, are in Scripture oft exegetical, the one is put for the other.

2. My second Argument, is, John 3. 2. *We know, when he shall appear, we shall be like him.* We read in Scripture but of two Appearings of Christ, his appearing in the flesh, and his appearing at the day of judgment. Now his appearing in this text, must needs be meant of his last appearing; And what then? then saith the Apostle, *we shall be like him*, that is, *in our bodies*, Phil. 3. 21. *The spirits of just men being already made perfect*, Heb. 12. 23. Hence I infer, *Enoch* is not yet ascended bodily into heaven, because one of the bodies of the Saints shall

O

be

be fully made like Christ till his
 3. cond appearing. 3. Besides this may
 be added the judgement of many
 the Fathers, who were pious and
 learned. It is not probable that *E-*
noch and *Elias* should be taken
 in their bodies into heaven, *saith*
Peter Martyr; and he urgeth the

*Joh. 3. 13. saying of our Lord, "No man has
 ascended into heaven, (that is, *saith*
 he, corporeally) but the Son of
 man that descended from heaven. Of
 this opinion also is *Oecolampadius*
Martinus Borrhaus, and learned

Dr. Fulk. Doctor Fulk, who in his margin
 notes upon the 11th. to the Hebrews
 hath this descant: "It appears
 "not, saith he, that *Enoch* now
 "veth in body, no more then *Moses*
 "but that he was translated by
 "God out of the world, and dis-
 "not after the common manner
 "men. And concerning *Elisha*, the
 same reverend Authour hath the
 passage: "It is evident, that he was
 "taken

taken up alive, but not that he continueth alive. *And again,* Because we read expressly, that he was taken up into heaven, 2 *King.* 5. 11. it is certaine, (*saith he*) that his body was not carried into heaven. Christ being the first that in perfect humanity ascended thither, *Cor.* 15. 20. *Christ is become the first-fruits of them that sleep:* He is called the *First-fruits*, not only because he was the most *excellent*, and *sanctified the rest*, but because he was the first Cluster which was gathered, the First that went up in a corporeal manner into the *Seat of Blessed.* For my part, I see not how Christ could properly be called the *First-fruits*; if *Enoch*, and *Elijah* were bodily in heaven before him. Hence we see that the Resurrection is yet to come.

3. The third thing is, That at the resurrection every soul shall have *own body*: the same body that

* *Cyprian.*

dies shall arise. Some hold that the
 soul shall be cloathed with a new bo-
 dy, but then it were improper to call
 it a *Resurrection* of the body, it
 should be rather a *Creation*. It was
 a custome in the *African Churches*
 to say, I believe the resurrection
jus carnis, of this body. I confess
 the doctrine of the resurrection is
 such, that it is too deep for reason
 to wade, you must let faith swim.
 For instance, Suppose a man dying
 is cast into the Sea, several Fishes
 come and devour him, the substance
 of his body goes into these fishes
 afterwards the fishes are taken and
 eaten, and the substance of the
 fishes goes into severall men; now
 how this body, thus devoured, can
 as it were crumbled into a thousand
 fractions should be raised the same
 individuall body, is infinitely above
 reason to imagine, we have scarce
 faith enough to believe it.

*Quest.**Quest.* How can this be?

Ans. To such I say as our blessed Saviour, *Matth. 22. 29.* Ye do erre, not knowing the Scriptures, nor the power of God. **1.** Not knowing the Scriptures: The Scripture tells us exprefly, that the same body that lies shall rise again, *Job 19. 26.* In my flesh shall I see God, not in another flesh. And *vers. 27.* My eyes shall behold him, not other eyes. So, *1 Cor. 5. 53.* This mortal shall put on immortality * : not another mortall, * τὸ θνητὸν τῷ ἀθάνατῳ. *And, 2 Cor. 5. 10.* That every one may receive the things done in his body, &c. not in another body. Death in Scripture called a sleep; it is farre easier with God to raise the body, then it is for us to awake a man when he is asleep. **2.** Ye erre not knowing the power of God: that God who of nothing created all things, cannot he reduce many things to one thing? When the body is gone into a thousand substances, cannot he make an abstraction,

on, and bring that body together again? Do we not see the Chymist can out of several metals mingled together, as gold, silver, alcumy, extract the one from the other, the silver from the gold, the alcumy from the silver, and can reduce every metall to its own species or kinde? and shall we not much more believe that when our bodies are mingled and confounded with other substances, the wise God is able to make a divine extraction, and re-invest every soul with its own body?

Use. 1.

Use 1. This is comfort to a child of God: As Christ said to *Martha* Joh. 11. 23. *Thy brother shall rise again:* so I say to thee, thy body shall rise again. The body is sensible of joy as well as the soul; and indeed, we shall not be perfect in glory till our bodies be re-united to our souls. Therefore in Scripture, the doctrine of the resurrection is made a matter of joy and triumph, *Isa. 26. 19.*

19. The

19. Thy dead men shall live, together
 with my dead body. shall they arise :
 Awake & sing ye that dwell in the dust.
 Death is as it were the fall of the
 leaf, but our bones shall flourish as
 an herb, in the spring of the resur-
 rection. That body which is moul-
 dered to dust shall revive. Some-
 times the Saints do sowe the Land
 with their bodies, *Psal. 142. 7.* and *Psa. 142. 7.*
 water it with their blood, *Psal. 79. 3.* *Psal. 79. 3.*
 Our these bodies, whether imprison-
 ed, beheaded, sawn asunder, shall
 rise and sit down with Christ up-
 on the Throne. O consider what
 joy will there be at the re-uniting
 of the body and soul at the resur-
 rection! As there will be a sad
 meeting of the body and soul of the
 wicked, they shall be joyned toge-
 ther as briars to scratch, and teare
 one another : So what unspeakable
 joy will there be at the meeting to-
 gether of the soul and body of the
 Saints, how will they greet one
 O 4 another

another (they two being the nearest acquaintance that ever were) what a welcome will the soul give to the body? O blessed body, thou didst suffer thy selfe to be martyred and crucified, thou wert kept under by watchings, fastings, &c. when I prayed thou didst attend my prayers with hands lifted up and knees bowed down. Thou wert willing to suffer with me, and now thou shalt *reigne* with me; cheare up thy self my deare friend; thou wert sowne as seed in the dust of the earth with ignominy, but now art raised in glory; thou wert sowne a natural body, but now art raised a spiritual body*. O my dear body I will enter into thee again as a heavenly sparckle, and thou shalt cloath me againe as a glorious vesture.

* 1 Cor. 15
43.

Use 2. It shews the great love and respect God bears to the weakest body. Never; God will not glorifie the body

dies of his dearest and most eminent Saints, not the Patriarchs or Prophets, not the body of *Moses, Elias*, till thou risest out of thy grave. God is like a Master of a Feast, that stays till all his guests are come. *Abraham* the father of the faithful, must not sit down bodily in heaven, till all his children are born, and the body of every Saint perfectly mellow and ripe for the resurrection.

3. If the bodies of the Saints must arise, then consecrate your bodies to the service of God: these bodies must be made one with Christs body. The Apostle makes this Use of the Doctrine of the resurrection, *1 Cor. 6. 14. And God hath both raised up the Lord, and will also raise up us by his own power: there is the Doctrine. Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? ver. 15. there is the Use.*

3.

Use. It is enough for wicked men, to adulterate and defile their bodies. The drunkard makes his body a tunnel for the wine and strong drink to run thorow. The Epicure makes his body a living tombe to bury the good creatures of God. The adulterer makes his body a stewes. The body is called a vessel in Scripture *; these vessels will be found musty at the resurrection, fit only to hold that wine which you reade of, *Psal. 75. 8. In the hand of the Lord there is a cup, and the wine is red*; this is the wine of Gods wrath. It is enough for those bodies to be defiled which shall be joyned to the devil: but you that are beleevers, that expect your bodies shall be joyned with Christs body, oh cleanse these vessels; take heed of putting your bodies to any impure services. *Present your bodies a living sacrifice, Rom. 12. 1.* Have a care to keep all the passages and

cinque-

cinque-ports ; sometimes the devil comes in at the eye ; therefore *Job* made a Covenant with his eyes : and goes out at the tongue ; therefore *David* set a watch before his lips. Surely those that have their hearts sprinkled from an evil conscience , that is, the guilt of known sin, will have a care to have their bodies washed with clean water * Heb. 10. 22

CHAP. XIII.

The Eighth Prerogative Royal.

I Proceed now to the next Privilege which is to come, *viz.* The bodies of the Saints shall be enamel'd with glory. In this life the body is infirme, Physicians have much ado to piece it up; it is like a picture out of frame, or an

Δυσχε-
στία.

an house out of repaire, every storm of sicknesse it raines thorow. *O anima, quàm deformē hospitium nati-
es!* How doth the excellent soul oft lodge in a deformed body? The body is like a piece of rotten wood, diseases like wormes breed there, feavers, plurisies, aches, &c. But this body shall be made glorious at the resurrection, it shall neither have diseases nor defects; *Leah* shall no more complain of her blear eyes, nor *Barzillai* of his lamenesse. There are five properties of the glorified bodies.

- I. They shall be *agil* and nimble. The bodies of the Saints on earth are heavy and weary in their motion, but in heaven there shall be no elementary gravity hindering; but our bodies being refined, shall be swift and facile in their motion, & made fit to ascend, as the body of *Elias*. This is the Apostles mean-
ing when he calls it *σώμα πνευματικόν*
a spiri

a *spiritual body* *; that is not only a * 1 Cor. 15.
body tunable and made fit to serve 44
God without wearinesse, but a body
that can move swiftly from one place
to another. In this life the body
is a great hindrance to the soule in its
operation: *The spirit is willing, but
the flesh is weak.* The soule may
bring its action against the body;
when the soule would flie up to
Christ, the body as a leaden lump
keeps it down; 'tis *vivum sepul-*
chrum: but there is a time coming
when it shall be otherwise; here the
body is a *clog*, in heaven it shall be a
wing. The bodies of the Saints
shall be agil and lively, they shall be
made fully subject to the soule, and
so no way impede or hinder the soul
in its progresse.

2. The bodies of the Saints shall
be *transparent*, full of clarity and
brightnesse; as Christs body when
it was transfigured, *Matth. 17.2.*
Our bodies shall have a divine lustre
put

2.

put upon them: here they are as iron when it is rusty, there they shall be as iron when it is filed and made bright: they shall shine, *tanquam Sol in fulgore*, saith *Augustine*, as the Sun in its splendour; nay, seven times brighter, saith *Chrysostome*: here our bodies are as the gold in the ore, drossy and impure; in heaven they shall be as gold when it sparkles and glisters: so cleare shall they be, that the soule may fall out at every part, and sparkle through the body as the wine through the glasse.

3. 3. They shall be *amiable*. Beauty consists in two things. 1. Symmetry and proportion, when all the parts are drawn out in their exact lineaments. 2. Complexion, when there is a mixture and variety in the colours, *white and sanguine*: thus the bodies of the Saints shall have a transcendency of beauty, put upon them. Here the body is call'd a

vile body*: Vile *ortu*, in its birth and
production: *de limo terra*, of the
dust of the earth: The earth is the
most ignoble element*. And vile
officio, in the use that it is put to,
the soule oft useth the body as
a weapon to fight against God*;
but this vile body shall be en-
nobled and beautified with glo-
ry; it shall be *made like Christs*
body*.

Phil. 3.

* Job 30. 9.

* ὁ πλοῦς αἰ-
δίας.

Rom. 6. 13

* Phil. 3. 21

How beautiful was Christs body
upon earth! In it there was the Pur-
ple and the Lily, it was a mirrour of
beauty: * For all deformities of bo-
dy issue immediately from sinne,
but Christ being conceived by the
holy Ghost, and so refined and cla-
rified from all lees and dregs of sin,
he must needs have a beautiful bo-
dy, and in this sense he was fairer
then the children of men, Psal. 45. 2.
There was a graceful Majesty in his
looks. Christs body, as some Wri-
ters aver, was so faire by reason of
the

* Rivet,
Genebrard

* So Chry-
sostome,
hom. 8. Au-
gustine,
Cassiodore,
Junius,
Hierome,
Bernard,
Serm. 1. de
omnib.
sanctis.

the beauty and grace which did shine in it, that no limner could ever draw it exactly; and if it was so glorious a body *on earth*, how great is the lustre of it now in heaven? That light which shone upon Saint *Paul* surpassing *the glory of the Sun* *; was no other then the beauty of Christs body in heaven; O that what beauty, and resplendency will be put upon the bodies of the Saints they shall be made *like Christs glorious body*,

* Act. 26.

13.

4.

4. The bodies of the Saints shall be *impassible*. Not but that the body when it is glorified shall have such passion as is delightful, (for the body is capable of joy) but no passion that is hurtful; it shall not be capable of any noxious impression; in particular,

1. The bodies of the Saints shall be *free from the necessities of nature*, hunger & thirst Here we are pinched with hunger. *David waxed faint*

2 Sam.

Sam. 21. 15. Here we need the supplies of nature. Christ took compassion on the multitude, and wrought miracle, lest they should faint by the way, Mat. 15. 32. Nature must have its recruits; these are as necessary to maintain life, as the oil is to maintain the lamp, but in heaven we shall hunger no more, Rev. 7. 16. Hunger implies a vacuity and want, which cannot be in heaven; there we need not pray *Give us this day our daily bread.*

Quest. But doth not Christ say, *I will not drink this day of the fruit of the vine, untill that day when I drink new with you in my Fathers Kingdom;* which implies there will be eating and drinking in heaven, and by consequence hunger? *Answ.* We must not understand the words literally; our Saviour only alludes to the metaphor of the vine; 'tis as Christ had said, as drinking the fruit of the vine now with you, is

an action of familiarity and pleasantnesse, so when you shall be with me in the Kingdome of heaven, you shall be filled with such joy and delight, as if all the time were a time of feasting & banqueting. 2. Glorified bodies shall be free from the *infirmities of nature*, as cold & heat; heaven is a temperate zone: There is no nipping frost or scorching heat, nothing will be there in *extremity*, but joy.

3. The bodies of the Saints shall be free from *the burdens of nature*, labour and sweating; no more plowing, or sowing: what needs that, when the Saints shall receive the full crop of joy? That look, as it is with a husband-man while he works in the field; he needs his hedging bill, his spade and mattock, &c. But when this man be advanced to the throne and now there is no more use of spade, he is freed from all those labours: so though now we must *eat our bread in the sweat of our brow*

et when we are in heaven and shall
be advanced to the throne, there will
be no more need of our working
boles; labour shal cease; our *sweat*,
as well as our *teares* shall be dried up.

4. The bodies of the Saints shall
be free from the injuries of nature,
sufferings: we run in the race of
our life in a ring of misery, from
one suffering to another, we do not
wish our troubles but *change* them:

man is born to trouble*, he is the na- *Job. 5. 7.

small heire to it. Where the body is,
there will afflictions like Eagles be
gathered together. * Job was smit-

with biles, and Paul did bear in 37. * Luk. 17.

body the markes of the Lord Jesus.

afflictions, like hard frosts, nip
the tender buds of our comfort but

along the Saints shall be impassible, 5. * Quotidie
they shall have a protection from in- enim demp-
tations granted them. ta est ali-

5. The bodies of the Saints shall qua pars
immortall: here our bodies are vita. &
dying*; It is improper to ask cum crescit
when we shall die, but rather when vita tum
decrescit.

we shall make an end of dying: first the infancy dies, then the childhood, then youth, then old age, and then we make an end of dying: it is not only the running out of the last sand in the glass that spends it, but all the sands that run out before. Death is a worm that is ever feeding at the root of our gourds: but in Heaven

1st Cor. 15. *our mortal shall put on immortality*

As it was with *Adam* in innocence if he had not sinned, such was the excellent temperature and harmony in all the qualities of his body, that it is probable he had not died, but had been translated from Paradise to Heaven. Indeed, *Bellarmino* said that *Adam* had died though he had not sinned; but I know no ground for that assertion, for sin is the formal cause of death*: however there's no such thing disputed in Heaven, the bodies there

* Rom. 5.

12.

Luk. 20. 36 immortal; Luke 20. 36. *Neither can they die any more.* Heaven is

beat

healthfull aire, there is no sicknesse
or dying ; we shall never heare a
passing bell go any more : as our
souls shall be *eternal*, so our bodies
immortall. If God made Manna
(which is in it selfe corruptible)
to last many hundred yeares in the
golden pot, much more is he able
by a divine power, so to consolidate
the bodies of the Saints, that they
shall be preserved to eternitie. *Rev.*
1.4. And there shall be no more death :
our bodies shall run parallel with e-
ternitie.

CH A P. XIV.

The ninth Prerogative Royal.

TH E next Priviledge, is; we 9.
shall be as the Angels in
Heaven, *Matth. 22. 30.*

Christ doth not say, we shall be Angels, but *ὡς ἄγγελοι* as the Angels*. *Qu.* How is that? *R.* Two waies.

* *Chrysost.*

I.

1. In regard of *our manner of worship*. The Angels fulfill the will of God.

1. Readily.

2. Perfectly.

1. *Readily*: When God sends the Angels upon a Commission they do not hesitate or dispute the case with God, but presently obey. The Angels are set out by the Cherubims, with *wings* displayed: this was not to represent their Person (Spirits having no wings) but their Office; to shew how ready they are in their obedience, it is as if they had wings, *Dan. 9. 21.* The *Michael* (this was an Angel) was *caused to flie swiftly*: as soone as ever God speaks the word, the Angels are ambitious to obey; now in Heaven we shall be as the Angels.

The

This is a singular comfort to a weak Christian : alas, we are not as the Angels in this life ; when God commands us upon service, to mourne for sinne, to take up the Crosse, O what a dispute is there ? how long is it sometimes ere we can get leave of our hearts to go to prayer ? Jesus Christ went more willingly *to suffer*, then we do often *to pray* : how hardly do we come off in duty ? God had as good almost be without it. Oh, but (if this be our grief) be of good comfort, in Heaven we shall serve God swiftly, we shall be winged in our obedience, even *as the Angels*.

2. The Angels serve God *perfectly*: they fulfill God's whole will: they leave nothing undone ; when God commands them upon duty, they can shoot to an heires breadth. Alas, our services how lame & bed-rid are they ? we do things by halves ; in stead of using the world

as if we used it not, we pray as if we prayed not, we weep for sinne as if we wept not: how many blemishes are there in our holy things? as the Moon when it shines brightest hath a dark spot in it: how many graines should we want, if Christ did not put his merits into the scales? our duties, like good wine, do relish of a bad cask: the Angels pouring sweet-odours into the prayers of the Saints, *Rev. 8. 3.* sheweth, that in themselves they yield no sweet savour, unlesse perfum'd with Christs incense; but in Heaven we shall be *ὡς ἄγγελοι*, even as the Angels, we shall serve God perfectly: how should we long for that time!

2. We shall be *ὡς ἄγγελοι* as the Angels in regard of *dignity*. There is no question, but in regard of our marriage-union with Christ, we shall be above the Angels, but behold our humane nature simply and intirely considered shall be paralle with

with the angelicall. *Luk. 20.36, they shall be ἱσᾶγγελοι equall to the Angels.* I shal shew the dignity of the angelical nature, and the analogies between the Saints glorified, and the Angels. The dignity of the Angels appears.

1. In their *Sagacity*. The Angels (who are Gods courtiers) are wise intelligent creatures. *Tyrus* in regard of wisdom is stiled a *Cherub* or *Angell*, *Ezek 28. ver. 3, 4. 16.* The Angels have a most criticall exquisite judgement, they are *discerning Spirits*: and thus the Saints shall be ἱσᾶγγελοι as the Angels, for wisdom and sagacity: Christ *the wisdom of God** is their *Oracle*.

* 1 Cor. I.

2. The dignity of Angels appears²⁴ in their Majesty, an Angel is a beautiful glorious creature; *They saw Stephens face as it had been the face of an Angel, Act. 6. 15.* The Angels are compared to *lightning*, in regard of their sparkling lustre, *Mat. 28. 3.* such beames of Majesty fall from

from the Angels that we are not able to bear a sight of them. *John* the *Divine* was so amaz'd at the sight of an Angel, that he fell at his feet to worship him, *Rev.* 19. 10. and thus shall we be *as the Angels* for splendour, and Majesty. *Then shall the righteous shine forth as the Sun in the Kingdom of their Father*, *Mat.* 13. 43. not that the Saints shall not surpasse the Sunne in brightnesse, saith *Chrysostome*; but the Sunne being the most noble, and excellent creature, therefore our Saviour takes a resemblance thence to expresse the Saints glory: they shall not only be of a Sun-like, but Angel-like brightness. The beams of Christs glory will be transparent in them.

3. The dignity of Angels is seen in their *Power*. Ye Angels that *excel in strength*, *Psal.* 103. 20. we read of one Angel that destroyed an army of an hundred, fourscore and five

five thousand at one blow. An Angel were able to look us dead: Thus shall we be *ὡς ἄγγελοι* as the Angels. Here we have our fainting fits, we wrastle continually with infirmities; but in heaven the weak reed shall be turn'd into a Cedar, we shall put on strength, and be as the Angels of God.

4. The dignity and nobility of Angels consists in their *purity*. Take away holiness from an Angel, and he is no more an Angel, but a devil. Those blessed Spirits are sinless, spotless creatures, no unholy thought enters into their minde; they are Virgin-spirits; therefore the Angels are said to be *cloathed in pure white linnen*, Rev. 15.6. And they are represented by the *cherubims* overshadowing the Mercy-seat, which were made *all of fine gold*, to denote the purity of their essence: and in this sense we shall be *ὡς ἄγγελοι* as the Angels of a refined sublimated na-

nature ! therefore the Saints are said to have *washed their robes, and made them white in the blood of the Lamb*, Rev. 7. 14. Christs blood washeth white; and we reade of the *Spirits of just men made perfect* *.

*Heb. 12.

23.

4. The dignity of Angels appears in their *immunity*. The Angels are *Priviledged Persons*, and thus shall we be as the Angels. There is a two-fold immunity. 1. We shall be priviledged from the *difficulties of Religion*. Duties are irksome to the flesh, but in heaven we shall be *as the Angels*; no more praying or fasting, no more repenting, or mortification. When we are above sinne, then we shall be above ordinances: I do not say we shall be free from serving God, but we shall be freed from all that is tedious and unpleasant: the Angels serve God, but it is with chearfulnesse. 'Tis their heaven to serve God: when they are singing hallelujahs, they are ravished with

with holy delight: though being Spirits they need no food, yet it is their meat and drink, to be doing the will of God. *The joy of the Lord is their strength.* Thus the Saints shall be as the Angels, *they shall rest from their labours*, Rev. 14. 13. They shall not rest from serving God, but from their labour in serving him. Their service shall be sweetned with so much pleasure and delight, that it shall not be a *taske*, but a *recreation*. What joy will it be to sing in the heavenly quire? the Angels begin the musick, and the Saints joyne in the consort.

2. We shall be priviledged from the *immodesty of tentation*. The Angels those blessed Spirits, have no temptations to sin: thus shall we be as the Angels. 'Tis sad to have atheisticall, blasphemous, thoughts forc'd upon us; 'tis sad alwaies to lie under the divels spout, to have tentations dropping upon us; and
though

though we do not yield to the enemy, yet to have the garrison continually assaulted, is a great grief to a child of God; but this is a believers priviledge, he shall be shortly as the Angels, not subject to tentation. The devil is cast out of Paradise, the old Serpent shall never come in-
 to the new Jerusalem *. Heaven is set out by an exceeding high mountaine, *Rev. 21. 10.* This heavenly mount is so high, that Satans *fiery darts* cannot shoot up to it. 'tis above the reach of his arrow.

* *Nulla ibi
 infidia
 demonum,*
 Bern.

6. The dignity of Angels consists in their impeccability. The blessed Angels are not only without sinne, (as the lapsed Angels were once) but they are in an impossibility of sinning. The Angels having a clear sight of God, they are by the sweet influence of that vision so in-
 amour'd with the beauty and love of God, that they have not the least
 mo-

motion or will to sinne. They are confirm'd by the power of God saith *Austin*, that they cannot sinne.

The Angels are immoveable in holinesse *; indeed *Origen* affirms that there is a possibility of sinning even in the Angels. But this opinion is

* *Nazianzen*,
Anselm,
Cajetan,
Aquinas.

1. Contrary to the current of the Fathers, * the Angels are of that invincible sanctity, that they cannot be drawne by any violence to sinne, as *Damasen* speaks. 2. That it should be possible for the Angels to be stain'd with the least tincture of sinne, is repugnant to Scripture; for if the Angels may sinne, then they may fall, * but they cannot fall.

* *Gregorius magnus*,
Bede,
Damasen.

The minor proposition is clear: elected Angels cannot fall; but the Angels are elected; the Apostle proves the election of Angels. 1 *Tim.* 5. 21. *I charge thee before God and the elect Angels.* The Angels are called *starres*, Job 38. 7. these angelicall *starres* are so fixed in their orbe of sanctity,

* *Ubi labes in celo, ibi lapsus de celo.*

sanctity, that they cannot have the least erring, or retrograde motion to sinne; and doth not all this set forth the priviledge and comfort of beleevers? they shall be in this sence *ὡς ἄγγελοι* as the Angels, in an impossibility of sinning; here it is impossible that we should not sinne, in heaven it is impossible that we should. There we shall not only be exempted from the act, but from the capacity of sinning, for we shall be as the Angels of God: what a blessed priviledg is this! we that now are accounted *ὡς πειναδάρματα καὶ περιφρονη*

* 1 Cor. i. 13. *as the off-scowring of men**, shall be *ὡς ἄγγελοι* as the Angels.

Inference.

Oh how may this excite the most prophane persons to the study of piety! *fly from sinne*; that will not make you Angels, but Devils: *follow after holinesse* *; *διώκετε τὴν ἀρετήν*

* Heb. 12. 14. it alludes to huntsmen that follow the game with earnestnesse; pursue holinesse as in a chase: here is reason enough

enough, you shall not only be with the Angels, but you shall be as the Angels; if while you live, you live Saints; when you die, you shall as be as Angels.

CHAP. XV.

The Tenth Prerogative Royal.

THE next Priviledge to come is the Vindication of Names. Those which have a good conscience, have not al-ways a good Name. The old Serpent spits his venome at the godly through the mouthes of wicked men: if Satan cannot strike his fiery dart into our Conscience, he will put lead into our Name. The people of God are represented to the world in a very sad manner; how
Q strangely

10.

strangely doth a Saint look when he is put in the devils dresse ! as those Primitive Christians that were cloathed with Bears skins, and painted with red devils. *Job* was represented to the world as an hypocrite, and by his friends too, who went near to him. *Paul* was called a seditious man ; and he suffered in the opinion of some as an evil doer *2 Tim. 2 9. Wherein I suffer trouble as an evill doer, even unto bonds :* he did not onely bear Christs marks in his body, but in his Name. Our blessed Saviour was call'd a deceiver of the people. It hath ever been the manner of the wicked world, to paint Gods children in very strange colours. It is a great sinne to defame a Saint, it is murder ; better take away his life then his Name ; it is a sinne which we can never make him satisfaction for ; a flaw in a mans credit, being like a blot in a white paper, which will never out : The

famili

defaming of a Saint is no lesse, then the
defaming of God himselfe; the
Saints have Gods picture drawn
in their hearts; a man cannot abuse
the picture of *Cesar*, without some
reflection upon *Cesars* person. Well,
rather God will cleare his peoples
innocency here, which he hath pro-
mised, *Psal. 37. 6. And he shall*
bring forth thy righteousness as the
light: thy good Name may be in
cloud, but it shall not set in a
cloud; or else at the day of judge-
ment, then there shall be a Vindica-
tion of Names.

In this life the godly are called
troublers of *Israel*, they are sedi-
tious, rebellious, what not? but a
day is shortly coming when God
himselfe will proclaime their inno-
cency. Believe it, as God will make
provision for *blood*, so for *Names*;
the Name of a Saint is precious in
Gods esteem, it is like a statue of
gold which the polluted breath of

men cannot stain; and though the wicked may throw dust upon it, yet as God will wipe away tears from the eyes of his people, so he will wipe off the dust from their Name. The time is shortly coming when God will say to us, as once to Joshua*, *have rolled away the reproach of Egypt from off you*: Even as it was with Christ, the Jews rolled a great stone upon him, and as they thought, it was impossible he should rise againe; but an Angel came and rolled away the stone, and he arose in a glorious triumphant manner: So it shall be with the godly, their good Name oft buried, a stone of obloquy and reproach is rolled upon them; but the day of judgement, not an Angel but God himself will roll away the stone, and they shall come forth from among the pots, where they have been blacked and sullied, *the wings of a dove covered with*

*Josh. 5. 9. *have rolled away the reproach of Egypt from off you*:
 *Ps. 68. 13 *have been blacked and sullied,*

er, and her feathers with yellow gold.
O what a blessed day will that be,
when God himselfe shall be the
Saints compurgator !

CHAP. XVI.

*The Eleventh Prerogative Roy-
all.*

THE next blessed Priviledge,
is the sentence of Absolu-
tion. Here take notice of
two things :

II.

1. *The Processe in Law*, Rev. 20.

I.

2. *The bookes were opened* : It is a
metaphor taken from the manner of
our Courts of Judicature, where
there is the whole Processe, every
circumstance traversed, and the
witnesses examined : So here, *the*
books are opened, the book of Gods
account, the book of Conscience :

now observe another book was opened, which is the book of life; that is the book of Gods Decree, the book of Free-grace, the book that hath our Names written in it, and our Pardon; and the elect shall be judged out of this book: surely the sentence cannot be dismall, when our Husband is Judge, and will judge us by the book of life.

2. The Sentence it self, Matth. 24.

34. Come ye blessed of my Father which implies two things. 1. The

1. Saints Acquittance: the Curse taken off, they have their discharge in the Court of Justice, and shall have the broad Seal of Heaven, Father, Son, and holy Ghost, all setting their hands to the Pardon, and the

2. Christ shall proclaim. 2. It implies the Saints Instalment. Come ye blessed. As if Christ should say: I are the heirs apparent to the Crown of Heaven, Heaven is your inheritance; come in ye blessed of

Lord, enter upon possession. And this sentence can never be reversed to eternity ; but as *Isaac* said, *I have blessed him, and he shall be blessed.* At the hearing of this comfortable sentence, O with what ineffable joy will the Saints be filled ! it will be like musick in the ear, and a Jubily in the heart. Even as *Elizabeth* once said to the Virgin *Mary*, as soon as the voice of thy salutation sounded in my ears, *the babe leaped in my womb for joy*: so the heart of a believer will leap in him at the hearing of this blessed sentence, and be ready to leap out of him for joy. O what trembling now among the devils, what triumph among the Angels !

* *Melodia*
in aure,
Jubilum in
corde.
Bern.



CHAP. XVII.

The last Prerogative Royall.

12.

THE last Privilege to come is, God will make a publick and honourable mention of all the good which the Saints have done. This I ground upon three Scriptures *Matth. 25. 21* Euge, bone serve, *Well done, thou good and faithful servant.* The world maligns and censures; when we discharge our conscience they say, *well done*; but God will say, *well done thou good and faithful servant* he will set a trophy of honour upon his people, *Matth. 25. 35. I was hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and*

Mar. 25. 35

ye clothed me, &c. King *Ahashuerus* had his book of Records; and when he did reade in his book, he took notice of *Mordecai's* good service, and caused him to have publick honour*. *Esh. 6. Be assured, God hath *his book of Records*, and will openly take notice of all the good service you have done, and he himselfe will be the Herald to proclaim your praises, 2 Cor. 4. 5. Then shall every man have praise of God. Ver. 1. 10.

I speak this the rather, to encourage you in Gods service. Perhaps thou hast laid out thy selfe for the Cause of God, and thou seest Providence blows upon it, and thou be- ginnest to think, it was a desperate venture, all is lost. No: thy Faith and Zeal is recorded, thy Name is taken in Heaven, and God will shortly give thee a publick testimonial of honour, *Well done, thou good and faithfull servant*. What a whet- stone is this to duty? how should it adde

adde oyl to the flame of our devotion? thou perhaps hast prayed a great while, and watered this seed with thy teares; be of good comfort, thy tears are not lost, God bottles them as precious wine, and it is not long before he will open his bottle, and this wine which came from the winepresse of thy eyes, shall sparkle forth in the sight of men and Angels. Nay, God will not only take notice of what we have done for him, but what we would have done. *David* had an intention to build God an house, and the Lord did interpret it as if he had done it, 1 King 8. 18. *Whereas it was in thy heart to build an house unto my Name, thou*

* 1 King. 8.
18.

didst well that it was in thine heart * Intentional goodnesse is recorded, and shall adde to our Crown.

What a good God do we serve who would ever change such a Master! it were, one would think, enough, that God should give us wa-

ges for our work (especially seeing
he gave us ability to work;) but that
God should applaud us, *Well done!*
Think how sweet it will be to heare
such a word from God, how ama-
zing and ravishing, when he shall
say openly, These are the servants of
the most high God, these are they
that have feared an Oath, that have
wept in secret for that which it was
not in their power to reform; these
are they that have kept their gar-
ments pure, that have valued my fa-
vour above life, that did rather
choose to *honour* me then *humour*
men: These are they that were
willing to wash off the staines from
the face of Religion with their
blood, and to make my Crown flou-
rish though it were in their ashes.
*Well done, good and faithfull ser-
vants, enter into the joy of your
Lord. Thus shall it be done to them
whom God delights to honour.*
*These are those glorious things
which*

2 King. 10.
7.

which are to come: I have led you up to the top of the mount, and given you a prospect of Heaven, I have shewn it you at the little end of the Perspective; I shall say of this glory of heaven, as once the Queen of *Sheba* of *Solomons* pomp and magnificence *, *The half of it hath not been told*; the Angels here must be silent.

CHAP. XVIII.

The first Inference drawn from the Proposition.

Use. I.
Informa.
1. Branch.

IT shews us what an high valuation and esteeme we should set upon the godly. They are, we see, men greatly in favour with God, as the Angel once proclaimed
ed

ed to *Daniel* *. and they are in- *Dan 9:23.
vested with glorious Priviledges ;
they are of an heavenly descent,
borne of the Spirit ; and they are ve-
ry rich , for they are *Heires of the*
Kingdome *. God hath not onely *Jam. 2. 5.
laid out some parcels of land , or
divided heaven to them, as *Canaan*
was divided to *Israel* by lot *: The *Josh. 15.
Tribe of *Judah* to inhabit in one
Country, the Tribe of *Reuben*, in
another, &c. God, I say, doth not
parcel out heaven thus to the
Saints, no ; heaven is theirs with
all its *Perquisites* , with all its
Royalties. There are no enclosures
or Land-marks in heaven : There
can be no *confinement*, where every
thing is *infinite* : Oh what an high
value and estimate then should
be put upon the Saints ! they are
heirs ! How doth the world re-
spect great heirs ? What honour
then should we give to the godly !
*John 1:12. They are adopted into
all

all the stately priviledges of Heaven ! It is true, an heir under age may be kept short ; but how rich is he when he is possessed of the inheritance : how rich shall the Saints be, when God shall poure out of his love, and shall empty all the treasures of glory into them ! The Saints are jewels, but their worth and riches, is not known ; therefore they are trampled upon by the world. *It doth not yet appeare what they shall be : all things are theirs.*

CHAP. XIX.

The second Inference drawn from the Proposition.

*Inform.
2. Branch*

IT shews us a maine difference between the godly and the wicked ;
the

the godly man hath all his *best things* to come, the wicked man hath all his *worst things* to come: as their way is different, so their end; *Thou in thy life-time receivest thy good things* *. ^{*Luk. 16. 25.}
 The wicked have all their good things here; they have not only what heart can wish, but *They have more then heart can wish* *: ^{*Ps. 73. 7.}
 their worst things are to come: Why, what is to come? the Apostle answers, *1 Thes. 1. 10. wrath to come.*
 And here I shall briefly shew you the wicked mans Charter: which consists in five things.

§. I.

I. *The awakening of Conscience:* this is to come. Conscience is Gods deputy in the soul, his viceroy; a wicked man doth what he can to unthrone conscience, and put it out of office. Conscience is Gods Echo, and sometimes it is so shrill and clamorous,

morous, that the sinner cannot endure the noise, but silenceth conscience, and at last by often sinning, conscience, begins to be sleepy and seared; *having their conscience seared with an hot iron*, 1 Tim. 4. 2. this conscience is quiet, but not good, * for the *dumbnesse* of conscience proceeds from the *numbnesse of it* *: It is with him as with a sick patient, who having a confluence of diseases upon him, yet being a sleep, is insensible of the pain. The conscience of many a man, is like the body of *Dionysius*, so grosse and corpulent, that though they did thrust needles into his flesh, he felt no paine. Time was when conscience was tender, but by often sinning, he is like the Ostrich, that can digest iron; or as it is said of *Mithridates*, that by often accustoming his body to poyson, it never hurt him, but he could live upon it as his food, That sinne which

* Bernard.

* Ideo
plango quia
se ipsum
non plango
Hieron.

was

was before as the wounding of the eye, now is no more then the cutting of the naile. Well, there is a time coming when this sleepy conscience shall be awakened. *Belshazzar* was drinking wine in bowls, but there came out fingers on the wall, and his countenance changed*, there, conscience began to be awakened. Conscience is like a looking-glasse, if it be foul and dusty, you can see nothing in it; but wipe away the dust, and you may see your face in it clearly: there's a time coming, when God will wipe off the dust from the glasse of a mans conscience, and he shall see his sins clearly presented. Conscience is like a lion asleep, when he awakes he roars and tears his prey: when conscience awakes, then it roars upon a sinner, and tears him, as the devil did the man into which he entred; *Mark. 9. 22.* he rent him, and thrust him into the fire. When *Moses* rod

**Dan. 5. 5.*

R

was

was turned into a Serpent, he was afraid, and fled from it; oh what is it when conscience is turned into a Serpent? Conscience is like the Bee, if a man doth well, then conscience gives honey, it speaks comfort; if he do ill, it puts forth a sting: it is called a worm, *Mark. 9. 44. Where the worm never dies.* It is like *Prometheus's* Vulture, it lies ever gnawing: it is Gods blood-hound that pursues man. When the Jaylour^{*} saw the prison-doors open & as he thought the prisoners were missing, he drew his sword and would have killed himselfe: when the eye of conscience is opened, and the sinner begins to look about him for his evidences, Faith, Repentance &c. and sees they are missing, he will be ready to kill himselfe: a troubled conscience is the first-fruits of hell; and indeed it is a *lesser hell*. That it is appears two ways.

^{*} Acts 16.

- I. By the suffrage of Scripture

Pro

Prov. 18. 14. *A wounded spirit who can bear?* a wound in the Name, in the estate, in the body, is sad; but a wound in the conscience, who can bear? especially when the wound can never be healed: for I speak of such as awake in the night of death.

2.

2. By the experience both of good and bad. 1. By the experience of *good men*: when the storme hath risen in their conscience (though afterwards it hath been allayed) yet for the present they have been in the suburbs of hell. *David* complains of his *broken bones* *; he was * *Psal. 51. 8.* like a man that had all his bones out of joynt. What is the matter? you may see where his pain lay, *Psal. 51.* *My sin is ever before me*; he was in a spiritual agony: it was not the sword threatened, it was not the death of the childe, but it was the tearings of his conscience, some of *Gods* arrows stuck fast there:

R 2

though

though God will not damn his children, yet he may send them to hell in this life.

2. By the experience of *bad men*, who have been in the perpetual convulsions of conscience: *I have sinned*, saith *Judas*: before he was nibbling upon the silver bait, the thirty pieces; but now the hook troubles him, conscience wounds him: such was *Judas* his horror, being now like a man upon the rack, that he hangs himself to quiet his conscience. This shews what the hell of conscience is, that men account death easie to get rid of conscience, but in * vaine: it is with them, as with a sick man, he removes out of one room into another, and changeth the aire, but still he carries his disease with him. Thou mayest think, O sinner, to laugh thy sinne out of countenance; but what wilt thou do when conscience shall begin to sie upon thee, and shall ex-

* *Nemo potest se ipso recurre. 16d.*

amin

amine thee with scourgings * : it is a * A&. 22.
mercy when conscience is awaken- 24.
ed in time, but the misery is when
the wound is too late, there being
then no balm in Gilead.

§. II.

The second thing to come; His 2.
appearing before the Judge; * For
we must all appear before the judge- * 2 Cor. 5.
ment-seat of Christ: Hierome thought 10.
he ever heard that sounding in his
ears, *Surgite mortui*, Arise ye dead, &
come to judgement. What solemn-
ity is there at an Assizes, when the
Judge comes to the Bench, and the
trumpets are sounded? Thus Christ
the Judge shall be accompanied
with Angels and Archangels, and
the Trumpets shall be blown; 1 Thes.
4. 16. For the Lord himselfe shall de-
scend from Heaven with a shout, with
the voice of the Archangel, and with
the Trump of God. This is the great

* 2 Thes.
1.7.

and general Assizes. Then shall Christ sit down upon the throne of Judicature, holding his sword in his hand, and a flame coming out of his mouth *. Now the sinner being summoned before him as a prisoner at bar, he hath his guilt written in his forehead, he is condemned before he comes, mean in his conscience, which is the consistory or petty Sessions: and appearing before Christ, he begins to tremble & be amazed with horror and not being covered with Christ's righteousness, for want of a better covering, he cries to the mountain

* Rev. 6.26 to cover him: * *And the Kings and the great men said to the mountain and rocks fall on us, and hide us from the face of him that sits on the throne and from the wrath of the Lamb. No thing so dreadfull as the sight of mercy abused. Now the Lamb will be turned into a Lion; and he who was once a Saviour, will be a Judge*

§. III.

The third thing to come, is, *his* 3.
Charge read: I will reprove thee,
 and set thy sins in order before thee,
 Psa. 50. 21. As God hath a bottle
 for teares, so he hath a book to regi-
 ster mens sinnes, Rev. 20. 12. *The
 books were opened. Oh what a black
 charge will be read against a sin-
 ner; not only the sinnes which have
 damnation written in their fore-
 head, as drunkenness, swearing, blas-
 phemy, shall be brought into the
 charge, but those sinnes which he
 thought slighted; As,

Rev. 20.
12.

I.

1. *Secret sinnes*, such as the world
 never took notice of: many a man
 doth not forsake his sins, but grows
 more cunning: with the Vintner,
 he pulls down the bush, but his
 heart gives as much vent to sinne as
 ever; his care is rather that sinne

R 4

should

should be *covered* then *cured*: Not unlike to him that shuts up his shop-windows, but follows his trade within doores: he sits brooding upon sinne; he doth with his sinnes as *Rachel* did with her fathers Idols, she put them under her that he might not finde them; so doth he put his

*Deut. 27.
15.

sinnes in a *secret place**: all these sinnes shall be set in order before him

*Luk. 12. 2.
*Jer. 17. 10

For there is nothing covered that shall not be revealed: God hath a key for the heart*.

2.

2. *Little sinnes*, as the world calls them; though I know no such thing as little treason; the Majesty against which it is committed, doth accent and inhanse the sinne. Besides, little sinnes (suppose them so yet multiplied, become great. What is lesse then a graine of sand? yet when multiplied, what is heavier then the sands of the sea? a little summe multiplied is great; a little sinne unrepented of will damne

as one leak in the Ship, if it be not
lookt to, will drown *. You would
think it is no great matter to forget
God, yet, *Psal. 50. 22.* it hath a hea-
vy doom. The non-improvement
of Talents, the world looks upon as
small thing; yet we read of him
that *hid his Talent in the earth*, Mat.
25.25. he had not spent it; only not
trading it, is sentenced.

* *Navis si
unam ba-
buerit ta-
bulam per-
foratam,
mergitur
fluctibus.*
Aug. Tom.
4. de salu-
tar. doc.

3. *Sinnes* that in the eye of the
world were looked upon as *graces*;
sinnes that were coloured and mas-
qued over with *Zeale for God*, and
good intentions, &c. men put fine
glosses upon their sinnes, that they
may obtaine credit, and be the more
vulnerable. It is said of *Alcibiades*,
that he embroidered a curtain with
Lions and Eagles, that he might
hide the picture under, full of Owls
and Satyres. * So doth Satan em-
broider the curtaine with the image
of Vertue, that he may hide the foul
picture of sinne under. The devil is
like

3.

* *Plutarch.*

like the Spider, first she weaves her web, and then hangs the flie in it: so he helps men to weave the web of sinne with religious pretences, and then he hangs them in the snare; all these sinnes shall be read in the sinners charge, and set in order before him.

§. IV.

4. The next thing is, The passing of the sentence, *Mat. 25. 41. Ite maledicti, Depart from me, ye cursed.* At the hearing of this sentence, the heart of a sinner will be rent thorow with horror; that heart which before would not break with sorrow for sinne, shall now break with despaire. At the pronouncing of this dreadful sentence, *depart from me*, the sinner would be glad if he could depart from himself, and be annihilated; O it will be a sad departing! We use to say, when a man is dead,

he is departed, but this will be a departing without a *deceasing*. As soon as Christ hath pronounced the curse, the sinner will begin to curse himself. Oh what have I been doing! *I have layn in wait for my own blood**, *P^{ro}. 1. 18. I have twisted the cord of my own damnation. While he lived, he blessed himself; oh how happy am I, how doth providence smile upon me! *Psal. 49. 18. Though whilest he loved he blessed his soul*, yet when this sentence is passed, he is the first that will curse himself.

§. V.

5. The pouring out of the Vial, *Psal. 75. 8. For in the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he poureth out of the same*. This is the sad execution: hell is set out by *Tophet*, *Isa. 30. 33.* which was a place situated neare *Hierusalem**. **calvin.* where

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§. V.

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where they offered their children in the fire to *Moloch*. A Metaphor to figure out the infinite torments of hell: the sinner shall lie in the furnace of Gods wrath, and the breath of the Lord as a paire of bellows shall blow the fire. Hell is said to be *prepared*, as if God had been sitting down to study and devise some exquisite torment: Hell is set out

* Mat. 18.8 in one place by fire*, and in another

* Mat. 12. place by darknesse *; to shew that

13. hell is a fire *without light*: the hypocrite while he lived was all light, no fire; and in hell he shall be all fire, no light; nothing there to give comfort, no *musick* but the shriekes of the damned; no *wine* but what is burnt with the flame of Gods wrath: *There shall be weeping, and wailing, and gnashing of teeth*. The weeping hypocrite shall go to the place of weeping: while he lived, he lifted up his eyes in a false devotion, and now being in hell he shall

live

lift up his eyes *. He that gnashed * Luk. 16.
 his teeth at the godly, shall now have
 gnashing enough; before he gnash-
 ed in envy, now in despaire; and this
 for ever. He will burn up the chaff
 with unquenchable fire *, the word * Mat. 3. 12
 unquenchable scorcheth hotter then
 the fire. The fire of hell is like
 that stone in *Arcadia* I have read of,
 which being once kindled, could not
 be extinguished. Eternity is the hell
 of hell; the losse of the soul is irrepa-
 rable; if all the Angels in Heaven
 should go to make a purse, they
 could not make up this losse. When
 a sinner is in hell, shall another Christ
 be found to die for him, or will the
 same Christ be crucified again *. oh
 how they are everlasting burnings *. Bern.
 Thus the sinner hath all his worst
 things to come: but a beleever hath
 all his best things to come, the things
 which eye hath not seen, nor eare
 heard, viz. the beatifical vision,
 the crystal streames of joy that run
 at

* Si rursum
 corruerit
 anima, unde
 de repara-
 tione num
 potest alter
 Christus
 eundem i-
 terum
 crucifigi
 pro illa?

Bern.
 * Isa. 33. 14

at Gods right hand: his heaven is
to come.

CHAP. XX.

A serious Scrutiny about the Be- lievers Charter.

*Use. 2.
Tryal.*

I Hear, me thinks, a Christian say,
Great are the Priviledges of a
Beleever, but I fear I have no
title to this glorious Charter: All
depends upon an interest. Were
there a dispute about our Estate
whether such an inheritance did be-
long to us, we would desire that
there should be a trial in Law to
decide it. Here is a large Inheri-
tance, *things present, and things to
come*; but the question is, whether
we are the true Heires to whom it
belongs: now for the deciding this

we must seriously examine what right we have to Christ; for all this Estate is made over to us *through Christ*: so we finde it in the text; All things are yours, and *ye are Christs*: There comes in the Title. Jesus Christ is the great Magazine and store-house of a Christian, he hath purchased heaven in his blood; now if we can say, *we are Christs*; then we may say, all things are ours.

Quest. But how shall we know that we are Christs? *Quest.*

Ans. Those that are Christs, *Ans.* Christ is in them, 2 Cor. 13. 5. Know ye not that Christ is in you?

Quest. But how shall we know that? *Quest.*

Ans. If we are in the faith; *Ans.* It is observable, before the Apostle had said, *Know you not that Christ is in you*, first he puts this query - *Examine whether ye are in the faith?* Christ is in you, if you are in the faith:

faith: Here lies the question, Have you faith? Now for the deciding this, I shall do two things: shew you first the essentials of faith, then the consequentials. 1. *The essentials of faith.* Faith ere it be wrought must have some preparatories: there must be some legal bruising in the soul, some sense of unworthiness: now to this blessed Grace of Faith, there are three things especially requisite.

§. I.

Shewing that knowledge is requisite to faith.

- I. The first is *Knowledg*. Faith is an intelligent grace; though there may be knowledge without faith, yet there can be no faith without knowledge: *They that know thy Name will put their trust in thee*, Psalm. 9. 10.

* *Pbilo.*

* one calls it, *fides oculata*, quick-sighted

lighted faith. Knowledge must carry the torch before faith, 2 Tim. 1. 12. *For I know whom I have believed.* As faith *without works* is dead, so faith *without knowledge* is blind. Devout ignorance damnes: which condemns the Church of Rome, that think it a peece of their religion to be kept in ignorance; these *set up an Altar to an unknow God*: they say, *Ignorance is the mother of devotion*; but sure, where the Sun is set in the understanding, there must needs be light in the affections. So necessary is knowledge to the being of faith, that the Scripture doth sometimes baptize faith with the Name of knowledge; Isa. 53. 11. *By his knowledge shall my righteous servant justify many*; knowledge is put there for faith. Now this knowledge of Christ which goes before faith, or rather is the embrio and first matter of which faith is formed, consists in foure things: The soule through this

S

optick

optick glasse of knowledge, sees,

1. 1. A *preciousnesse* in Christ, he is the chief of ten thousand, *the pearl of price*. Christ was never poore but when he had on our rags: there is nothing in Christ but what is precious; he is precious in his Name, in his Nature, in his Influences; he is called a *precious stone**; he must needs be a *precious stone*, who hath made us *living stones*.

* 1C. 28. 16.

2. 2. A *fulnesse* in Christ; *the fulnesse of the Godhead*, Col. 2. 9. *all fulnesse*, Col. 1. 19. a *fulnesse of merit*; his blood able to satisfie his Fathers wrath: a *fulnesse of Spirit*; his grace able to supply our wants; by the one he doth absolve us, by the other he doth adorn us.

3. 3. A *suitablenesse* in Christ; that which is good, if it be not *ad- quatum*, suitable, it is not satisfactory: If a man be hungry, bring him fine flowers, this is not suitable, he desires food; if he be

sick,

ick, bring him musick, this is not
 suitable, he desires Physick: in this
 sense there is a suitableness in
 Christ to the soule; he is (as *Origen* * *Quicquid*
 speaks) * whatever is desirable. If *a petibile.*
 he hunger, he is the food of the *Orig.*
 soule; therefore he is called the
 head of life. If we are sick unto death,
 his blood is the balme of Gilead; he
 may be compared to the trees of the
 sanctuary *, which were both for * *Ezek 47.*
 food, and for medicine. *12.*

4. A Propensenesse and readiness in
 Christ to give out his fulness; there's
 plenty in Christ as well as beauty,
 55.1. *Ho, every one that thirsteth,*
come ye to the waters; and he that
hath no money, buy and eat, &c. Be-
 hold here, at what a low price doth
 God let his heavenly blessings! it
 cost but thirsting, bring but desires.
 Behold the propensenesse in Christ
 to dispense and give out his fulnesse:
 without money; a strange kinde
 of buying! As he is all fulnesse,

*Isa. 30. 18

so he is all *sweetnesse*, of a noble and generous disposition; he doth not only invite us, but charge upon paine of death to come and believe: he threatens us if we will not lay hold of mercy: *he will be gracious* *. This is the *lenocinium*, and enticer of the affection: this draws the eyes and heart of the sinner after him: what are the blessed Promises but Christs golden Scepter held forth? what are the motions of the Spirit, but *Jesus Christ coming a wooing*? and so a knowledge and sight of Christ necessary to usher in faith: now the soul begins to move towards him: he sees all this variety of excellencies in Christ, and withal sees a possibility, nay, a *probability* of mercy: there is nothing that hinders him: God doth not exclude him unless he exclude himself. Then he thinks thus, What is it keeps me off from Christ? is it my unworthiness?

hold, there is merit in Christ: is
my wants? there is enough in the
fontaine, and Jesus Christ doth not
expect that I should carry any thing
from him; but rather that I should
bring something from him: he doth
not expect that I should carry water
from the well, only *an empty vessel*:
why then should not this fulnesse in
Christ be for me as well as others?
While he is thus parlying with him-
self, the Spirit works a kind of per-
suasion, that Christ is willing that
in particular should taste of this
mercy; then follows the second act
which faith puts forth, and that is
consent; Well, I will have Christ
whatever it cost me.

§. II.

that consent is requisite to faith.

Though *Knowledge* be a necessary 2.
precedent to *Faith*, yet it is not

enough, there must be second
Consent: Faith is seated as well
 the heart and will, as in the und
 standing: as well in the affection
 as in the apprehension. *With the he*
 *Rom 10 10 *man believes* *. Scepticks in relig
 on, may have a faith in the hea
 but not in the heart; they are mo
Notion, then *Motion*: the soul co
 fents to have Christ, and to have
 upon his own terms.

I.

I. As an *Head*; the head has
 double office: it is the *fountain*
spirits, and the *seat of governme*
 the head is as it were the Pilot of
 body, it rules and steers it in its
 tion. The beleever consents to ha
 Christ not only as an Head to se
 forth spirits, that is *comfort*; but
 an head to rule: A sinner wo
 take Christs Promises, but not
 Laws: he would be under Ch
benediction, but not under his ju
diction. A beleever consents to h
 whole Christ; *non eligit objectu*

he doth not pick and choose; but as he expects to sit down with Christ upon the throne, so he makes his heart Christs Throne.

2. The beleever consents to have Christ for better for worse, a naked Christ, a persecuted Christ: faith sees a beauty and glory in the reproaches of Christ *, and will have Christ not only *in purple*, but when with *John Baptist* he is cloathed in *Camels haire*. Faith can embrace the fire, if Christ be in it. Faith looks upon the Crosse as *Jacobs* ladder, by which he ascends up to heaven: Faith faith, Blessed be that affliction, welcome that Crosse which carries Christ upon it.

3. The Believer consents to have Christ purely for love; if the wife should give her consent only for her husbands riches, she should marry his estate rather than his person; it were not properly to make a marriage with him, but rather to make

* 1 Pet. 4.
14.

* *Non est a-* a merchandise of him *: the believer
micitia, sed consents for love, * *amat Christum*
mercatura. *propter Christum*, he loves Christ for
 Seneca. Christ *: Heaven without Christ is
 * *August.*

not a sufficient dowry for a believer
 there's nothing *adulterate* in his con-
 sent, it is not sinister; there's nothing
forced, it is not for fear; that were
 rather *constraint* then *consent*: a con-
 sent forced will not hold in Law, it is
 voluntary. The beauty of Christ
 person, and the sweetness of his dis-
 position, drawes the will, which as
 the *Primum mobile* or master-wheel
 carries the whole soul with it.

4. The beleever consents to have
 Christ *pro termino interminabili*
 never to part more; he desires an
 uninterrupted communion with
 him, he will part with life, but not
 with Christ: indeed, death when it
 slips the knot between the soule and
 the body, it ties it faster between the
 soul and Christ.

5. The believer doth so consent

to have Christ as he makes a deed of gift *, resigning up all the interest in himself to Christ; he is willing to lose his own Name, and surname himself by the Name of Christ: to lose his own will, and be wholly at Christs dispose: *Ye are not your own **; he resigns up his love to Christ. In this sense the Spouse is said to be *a spring * shut ** She hath love for Relations, but the best of her love is kept for Christ: The world hath the Milke of her love, but Christ hath the Cream of it: the choicest and purest of her love is a Spring shut up, it is broached onely for Christ to drink. This is the second Act of faith.

* *Amor non
nisi donum
amantis.*
Guil. Paris

* 1 Cor. 6.
19
* Cant. 4.
12.

S. III.

Opening the nature of Recumbency.

The third thing is *Recumbency*. The soul having given its consent that

that the match should be made up, and done it out of choice, now it casts it selfe upon Christ as a man that casts himselfe upon the stream to swim, it makes an holy adventure, it clasps about Christ and saith, My Lord, my Jesus, which is as it were the joyning of hands. This Act of *Recumbency* is sometimes in Scripture call'd a *com-*

Joh. 6. 37. ing to Christ, sometimes a *leaning*

Cant. 8. 5 upon Christ. This is that faith which justifies.

Now concerning this faith, I shall lay down two Rules. 1. That faith justifies not as a formal cause, but purely as an instrument, *viz.* as it lays hold on Christ the blessed object, and fetcheth in his fulnesse and in this sense it is call'd a *precious*

2Pet. 1. 1. faith: the worth lies not in faith, but in *Christ*, on which it doth centre and terminate, Faith in it self considered, is not more excellent than other graces. Take a piece of

Wax

Wax, and a piece of Gold, of the same Magnitude, the Wax is not valuable with the Gold; but as this Wax hangs at the labell of some Will, by vertue of which a great Estate is confirmed, and conveyed; so it may be worth many hundred pounds. So faith considered purely in it self, doth challenge nothing more then other graces, nay in some sense it is inferiour, it being an *empty hand*: But as this hand receives the precious Almes of Christs Merits, and is an instrument or channell thorow which the blessed streams of life flow to us from him; so it doth challenge a superiority above other graces.

Indeed, some affirme, that the *very Act* of believing, without reference to the Merits of Christ, justifies. To which I shall say but this; 1. Faith cannot justify as it is an *Act*, for it must have an object: we cannot (if we make good

good sense) separate between the ~~Act~~ and the *Object*. What is faith, if it do not fix upon Christ, but fancy? It was not the people of *Israel* looking up that cured them, but the fixing their eye upon the Brazen Serpent. 2. Faith doth not justify as it is a *Grace*. This were to substitute faith in Christs roome, it were to make a Christ of Faith. Faith is a good *Grace*, but a bad Christ. 3. Not as a *Work*: which must needs be, if (as some affirme) it be in lieu of obedience to the *Moral Law*. Then we should be justified by Works, contrary to that, *Ephes. 2. 9.* where the Apostle speaks expressly *Not of works* So that it is clear, faith's excellency lies in the apprehending and applying the object Christ: therefore in Scripture wee are said to be justified, *διὰ τῆς πίστεως, through faith as an Instrument deputed**; not *διὰ τῆς πίστεως, for faith as a formal cause.*

*Eph. 2. 8.

The second Rule is, that Faith doth not justifie, as it doth *exercise* grace. It cannot be denied but faith hath an influence upon the graces; it is like a silver threed that runnes thorow a Chain of Pearl: it puts strength, and vivacity into all the vertues; but it doth not justifie under this Notion. Faith begets obedience: By faith * *Abraham* obeyed: But *Abraham* was not justified as he obeyed, but as he beleaved *. Faith *works by love*, but it doth not justifie as it works by love. * *Rom. 4. 3.* For as the Sun shines by its brightness, not by its heat (though both are inseparably joyned:) so faith and love are tyed together by an indissoluble knot. yet faith doth not justifie as it works by love, but as it layes hold on Christ. Though faith be accompanied with all the graces, yet in point of justification, it is alone, and hath nothing to do with any of the graces. Hence that speech of *Luther*;
in

Luther.

in the justification of a sinner, Christ and faith are alone, *Tanquam sponsus, & sponsa in thalamo*, As the Bridegroom and Bride in the Bed-chamber. Faith is never separated from the graces, yet sometimes it is alone. And thus I have shewn you the Essentials of faith.

§. IV.

Shewing what are the fruits and products of faith.

2. I proceed to the Consequentials of faith. There are many rare and supernatural fruits of faith.

1. Faith is an heart-quickning grace, it is the vitall Artery of the soul: *The just shall live by his faith, Hab. 2. 4.* When we begin to believe, we begin to live. Faith grafts the soule into Christ, as the cion into the stock, and fetcheth all its sap and juyce from that blessed Vine. Faith is the great quickner;

it quickens our graces, and our duties.

1. Faith quickens our *graces*; the Spirit of God infuseth all the seeds and habits, but faith is the fountain of all the acts of grace; it is as the Spring in the Watch that moves the Wheels: not a grace stirs till faith set it a work. How doth love work? *By faith!* When I apprehend Christs love, this doth pullize and draw up my love to him again. How doth humility work? *By faith!* Faith humbles the soul; it hath a double aspect, it looks upon sin, and a sight of sin humbles: it looks upon Free-grace, and a sight of mercy humbles. How doth patience work? *By faith**! If I believe God is a wise God, who knowes what is best for me, and can deliver not onely *from* affliction, but *by* affliction: This spins out patience. Thus faith is not only *vivifying*, but *vivifica*: it puts forth a divine

I.

* Jam. 1. 3.

vine Energy and operation into all the graces.

2. Faith animates and quickens our *duties*. What was the blood of

*Heb. 10. 4 Bulls and Goats to take away sin *

It was their faith in the Messiah that made their *dead Sacrifices* become *living Services*. What are Ordinances, but a *dumb shew*, without the breathings of faith in them; therefore in Scripture it is called

*Jam. 5. 7. the *prayer of faith* *, the *hearing of*

*Heb. 4. 2. *faith* *, and the *obedience of faith* *

*Rom. 16. 26. dead things have no beauty in them; it is faith that quickens and beautifies.

2. Faith is an heart-purifying grace: *Having purified their hearts by faith*, Acts 15. 9. Faith is a Virgin-grace, of a pure and heavenly nature. Faith is in the soul as lightning in the Air, which purgeth; as fire in the Metals, which refines; as Physick in the Body, which works out the disease. Faith

works

works out pride, self-love, hypo-
 crisie: it consecrates the heart:
 That which was before the Devils
 Thorow-fare, is now made Gods
 Enclosure, 1 Tim. 3. 9. *Holding the
 mystery of faith in a pure conscience.*
 Faith is an heavenly plant, which
 will not grow in an impure soile.
 Faith doth not only *justifie*, but
sanctifie: as it hath one work in
 heaven, so it hath another work in
 the heart: He that before was un-
 der the power of some hereditary
 corruption, as soone as faith is
 brought, there is a sacred vertue
 coming from Christ, for the ener-
 gizing, and weakening that sin: *the
 waters are abated.* The woman that
 had but touch the hemme of Christs
 garment felt vertue coming out of
 her. * The touch of faith hath an
 enlivening power: Faith casts the Devil
 out of the *Castle* of the heart, though
 he keeps the *Out-works*. Satan
 hath a party in a Belcever, but there's

* Matk. 9.
 37.

* Tit. I. I.

a Duel fought every day : and faith will never give over, till, as a Prince it prevails. *This is the faith of God Elect* *. Thou that say'st thou believest, hath thy faith removed the *Mountain* of sin, and cast it into the Sea? What, a beleever, and a drunkard! a believer, and a swearer! a beleever & an Apostate! for shame either leave thy sins, or leave thy profession : Faith and the love of sin can no more stand together, the two contraries in the same part of the Subject *gradu intensivo* ; as light and darknesse.

3. Faith is an heart-pacifying grace
 Peace is the daughter of faith *Rom*
5.1. Being justified by faith, we have
peace with God, Faith is the Dove
 that brings an Olive-branch of
 peace in its mouth; Faith presents
 God reconciled, and that gives
 peace. What is it makes Hea-
 ven, but the smile of God? Faith
 puts the soul into Christ, and
 there

there's peace; *John 16. ult. That in me ye may have peace.* When the Conscience is in a Fever, and burns as hell, faith opens the Orifice in Christs sides, and sucks in his blood, which hath a cooling and pacifying vertue in it. Faith gives us peace in Trouble, nay, out of Trouble. 1. It gives *Peace in Trouble*: Faith is an heart-pacifying, because an heart-securing grace. When *Noah* was in the Ark, he did not fear the Deluge; he could sing in the Ark. Faith shuts a beleever into the Ark Christ: *Lead me to the Rock which is higher than I*, was *Dauids* prayer *. Faith plants the soul upon this Rock. The *West-Indians* built their Palaces upon the tops of hills: in the Flood the waters covered the hills; but a beleever is built higher: *Isa. 33. 16. His place of defence shall be the munition of Rocks*: but a man may starve upon a Rock; therefore it follows, *Bread shall be given*

I.

* *Ps. 61. 1.*

him, &c. Faith builds a Christian upon the power, wisdom, faithfulness of God: This is the *munition of Rocks*: and it feeds him with the hidden Manna of Gods love: here is *bread given him*. The way to be safe in evil times, is to get faith: this ushers in peace, and it is such a peace as doth garrison the heart. *Phil. 4. 7. The peace of God shall keep your heart*, *φρουρεῖ*: It shall keep it as in a Tower or Garrison. 2. Faith gathers *peace out of trouble*; joy out of sorrow*; glory out of reproach*. This is the key to *Samsons Riddle*, *Out of the eater came meat*: this explains that Paradox, * *Can a man gather Grapes of Thornes, or Figs of Thistles*? Yes, of Trials and Persecutions faith gathers joy and peace: here are *Figs of Thistles*. How were the Martyrs ravished in the Flames? The Apostles were whipt in prison, but it was with a Sweet Briar. O how sweet is that peace

* Job. 1.

20.

* 1 Pet. 4.

14.

* Mat. 7. 6

peace which faith Breeds : it is a Plant of the Heavenly Paradise ; it is a Christians Festival ; it is his Musick : it is as *Chrysostome* speaks, ^{beards} the anticipation of Heaven. ^{we' & ear} *Chryl.*

4. Faith is an heart-strengthening grace : a beleever is heart of oke, he is strong to resist tentations, to bear afflictions, to foil Corruptions ; he gives check to them, though not *full mate*. An unbeliever is like *Reuben*, unstable as water, *he shall not excell*. A state of infidelity, is a state of impotency. A Beleever is as *Joseph*, who though the Archers shot at him, *his bowe abode in strength*. If a Christian be to do any thing, he consults with faith ; this is the sinew, which if it be cut, all his strength goes from him. When he is call'd out to suffering, he harnesseth himself with Faith, he puts on this coat of maile ; Faith layes in suffering strength, furnisheth the soul

4.

with suffering Promises, musters together suffering graces, propounds suffering rewards.

But how comes Faith to be so strong? *Ans.* 1. Because it is a

1.

piece of Gods Armour; it is a shield he puts into our hand: *Eph. 6. 16.*

Above all, taking the shield of Faith;

a shield will serve for a brest plate, a sword, if need be, an helmet; it defends the head it guards the vitals;

2.

such a shield is Faith. 2. Faith brings the strength of Christ into the soul;

ἐκ τοῦ

Κεῖσθαι ἐν
δυναμει.

Phil 4. 13. I can do all things through Christ that strengthens me. The

strength of faith lies out of it self, it grafts upon another stock. When it

would have wisdom, it consults with Christ, whose Name is *wonder-*

ful, Counsellour; when it would have strength, it goes to Christ, who is

call'd the Lion of the Tribe of *Judah.* Christ is a Christians Armory,

Faith is the key that unlocks it. Faith hangs upon the lock of Christ,

all

all its strength lyes here ; cut it off from this lock, and it is weaker then any other grace. Christ may be compared to that tower of *David**, * Cant. 4 4 on which there hang a thousand bucklers, all shields of mighty men. The faith of all the Elect, these shields hang upon Christ. Faith is an Heroicall grace; the Crown of Martyrdom is set upon the head of faith. *By faith they quenched the violence of the fire**; the fire overcame their bodies, but their faith overcame the flame. * H. B. II. 34.

5. Faith is a life-fructifying grace, it is fruitfull. *Julian* upbraiding the Christians, said, that their Motto was *Only beleewe*; and the Papists call us *solifidians*: Indeed, when faith is alone, and views all the rare beauties in Christ, then faith sets a low value and esteem upon works: but when faith goes abroad in the world, good works are the handmaids that wait on this Queen.

Though we place faith in the highest Orb in matter of Justification, yet good works are in conjunction with it in matter of Sanctification.

'Tis no wrong to good works to give faith the upper hand, which goes hand in hand with Christ. Good works are not separated from faith, only faith challengeth its seniority. Faith believes as if it did not work, and it works as if it did not believe. Faith hath *Rachels* eye, and

ROM. 7. 4. *Leahs* womb : Rom. 7 4. *That ye should be marri'd to another, even to him who is raised from the dead, that ye should bring forth fruit unto God.* Faith is that Spouse-like grace which marries Christ, and good works are the children which faith bears.

Thus having briefly shewn you the nature of Faith, I now come to the reflexive *Act* : Have you faith or no ? And here let me turne
I. my self, first to Unbelievers, such as

can

cannot finde that they have this uniting, this espousing grace; what shall I say to you? Go home and mourn; think with your selves, what if you should die this night? what if God should send you a Letter of summons to surrender, what would become of you? you want that grace which should intitle you to Christ and Heaven: oh, I say, mourn: yet mourn not as them *without hope*, for in the use of means you may recover a Title. I know it is otherwise in our Law-Courts; if a Title to an Estate be once lost, it can never be recovered: but it is otherwise here; though thou hast no Title to Christ to day, yet thou may'st recover a Title: thou hast not sin'd away the hope of a Title, unless thou hast sin'd away the sense of sinning. To such as are resolv'd to go on in sinne, I have not a word to say, they are upon the spur to go to hell: but to you that have
been

been *prodigall sonnes*, but are now taking up serious resolutions to give *a bill of divorce* to your sins; let me encourage you to come to Christ, and to throw your selves upon his blood; for yet a Title to Heaven is recoverable.

Object. 1. But saith the sinner, Is there hope of mercy for me? sure this is too good news to be true: I would believe, and repent, but I am a great sinner. *Ans.* And who else doth *Christ come to save* *? whom doth *God justifie but the ungodly* *? did Christ take our flesh on him, and not our sins?

* 1 Tim. 1.

15.

* Rom. 4. 5

2. But my sins are of no ordinary die?

Ans. And is not Christs blood of a deeper purple then thy sins? is there not more *vertue* in the one, then there can be *venom* in the other? what if the devil doth magnifie thy sins? canst not thou magnifie thy Physician? cannot God

drown

drown one sea in another, thy finnes
in the Ocean of his mercy ?

3. But my finnes are of a long
standing ?

3.

Ans. As if Christs blood were
only for new and fresh wounds ;
We read that Christ raised not only
the daughter of *Fairus*, which was
newly dead, and the widows sonne
which was *carried forth to burying* ;
but *LaZarus*, that had layd four dayes
in the grave, and began to putrifie :
and hath Christ lesse vertue now in
Heaven then he had upon earth : if
thine be an old wound, yet the me-
dicine of Christs blood applied by
faith, is able to heale it: therefore sink
not in these quick-sands of despair.
Judas his despair was worse in some
sense then his Treason. I would not
encourage any to go on in sinne,
(God forbid,) 'tis sad to have old
age and old sins. It is hard to pull up
an old tree that is rooted, it is easier
to cut it down for the fire ; but let
not

not such despair: God can give an old sinner a new heart, he can make

** Isa. 30. 19. springs in the desert **: Have not others been set forth as patens of mercy, who have come in at the twelfth houre? Therefore break off the league with sinne, throw thy self into Christs arms, say, Lord Jesus

** Joh. 6. 37 thou hast said, * Those which come to thee, thou wilt in no case cast out.*

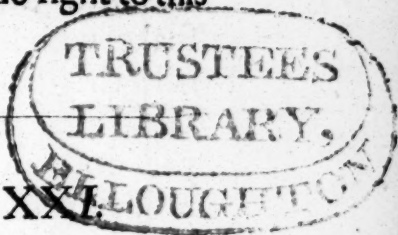
2.

2. Let me turne my self to the people of God, such as upon a serious scrutiny with their own hearts have ground to beleieve that they have faith, and being in the faith are ingrafted into Christ: read over your Charter, *All things are yours*: things present, and to come: You are the heirs on which God hath settled all these glorious priviledges.

** Prov. 31. Give wine, saith Solomon, to them that are of heavy hearts **. But while I am going to pour in this wine of consolation, me thinks, I hear the Christian sadly disputing against him-

him-

himself, that he hath no right to this Charter.



CHAP. XXXI.

The Beleevers Objections answered.

Here are three great Objections which he makes:
Object. 1. Alas, saith he, *Object.* 1.
I cannot tell whether I
have faith or no?

Answ. Hast thou no faith? how
didst thou come to see it? a blind *Answ.*
man cannot see: thou canst not see
the lack of grace, but by the light of
grace. *Quest.* But sure, if I had faith *Quest.*
should discern it? *Answ.* 1. Thou *Answ.* 1.
mayest have faith, and not know it:
a man may seek for that sometimes
which he hath in his hand. *Mary*
was

was with Christ, she saw him, she spake with him, yet her eyes were held that she did not know it was *Christ*: the child lives in the womb yet doth not know that it lives

2. Faith oft lies hid in the heart, and we see it not for want of search; the fire lies hid in the embers, but blow aside the ashes, and it is discernable. Faith may be hid under fears, temptations; but blow away the ashes

Thou prizest faith; hadst thou thousand Jewels lying by, thou would'st part with all for this Jewel. No man can prize grace but he that hath it. Thou desirest faith, the true desire of faith is faith. Thou mournest for want of faith; dispute not, but beleeve; what are these tears but the seeds of faith?

Object. 2. *Object. 2.* But my faith is weak, the hand of it so trembles, that fear it will hardly lay hold upon Christ?

Answer. *Answer.* There are seven things which

which I shall say in reply to this.

1. A little faith is faith; as a sparkle of fire is fire: though the pearl of faith be little, if it be a true pearl, it shines in Gods eyes. This little grace is the seed of God *, and it * 1 Joh. 3.9

I.

shall never die, but live as a sparkle in the main sea. 2. A weak faith

2.

will entitle us to Christ as well as a stronger. *To them that have obtained like precious faith*, 2 Pet. 1. 1. not but

that there are degrees of faith; as faith *purifies*, so all faith is not alike,

one is more then another; but as faith *justifies*, so faith is *alike precious*;

the weakest faith justifies as well as the faith of the most eminent Saint;

a weak hand will receive the almes: for a man to doubt of his grace be-

cause it is weak, is rather to rely upon grace, then upon Christ. 3. The

3.

Promise is not made to strong faith, but to true. The Promise doth not

say, Who ever hath a faith that can remove mountains, that can stop

the

the mouth of Lions, shall be saved; but *whoever believes*, be his faith never so small, the Promise is made to true faith, and for the most part to weak. What is a grain of mustard-seed, what is a bruised reed, but the emblem of a weak faith? yet the Promise is made to these:

* Mat. 12.
20.

A bruised reed he will not break *. The words are a *meiosis*, where the lesser is put for the greater. *He will not break*, that is, he will bind up: Though Christ chides a weak faith, yet that it may not be discouraged, he makes a Promise to it. *Hierom* observes upon the Beatitudes, there are many of the Promises made to weak grace: *Matth. 5. 3. Blessed are the poor in spirit; Blessed are they that mourn*, ver. 4. *Blessed are they that hunger*, ver. 5.

4.

4. A weak faith may be fruitfull; weakest things do multiply most. The Vine is a weak tree, it is born up and under-propt, but it is fruitfull; it

is made in Scripture the Emblem of
fruitfulnesse *. The thiefe on the * Psal. 128
Crosse, when he was newly conver-
ted, he had but a weak faith; but how
many precious clusters grew upon
that vine ! Luk. 23.40. he chides his
fellow-thief ; *Dost thou not fear God?* Luke 23:
he falls to self-judging, *we indeed* 40.
suffer justly : he believes in Christ Ver. 41.
when he said, *Lord* : he makes an hea-
venly prayer, *remember me when thou*
comest into thy kingdome : here was a
young plant, but very fruitful. Weak
Christians oft are more fruitful in
affections ; how strong is the first
love, which is after the first planting
of faith !

5. A Christian may mistake, and
think he is weak in faith because he is
weak in assurance, whereas faith may
be strongest when assurance is weak-
est ; assurance is rather the fruit of
faith : The woman of *Canaan* was
weak in assurance, but was strong in
faith, Christ gives her three repulses,

LI

but

but her faith stands the shot; she pursues Christ with an holy obstinacy of faith, insomuch that Christ sees a trophy of honour upon her faith.

* Mat. 15.
28.

* *O woman, great is thy faith*: it may be a strong faith, though it doth not see the print of the nailes: it is an heroicall faith that can swim against winde and tyde, *believe against hope* *. Christ sets the crown upon the head of faith, not of assurance. *Joh. 20. 29. Blessed are they that have not seen, and yet have believed.*

* Rom. 4.
18.

6. 6. God hath most care of weak believers; the mother tends the weak child most: *God will gather the lambs with his armes, and carry them in his bosome* *. The Lord had a great care

* Isa. 40. 11

of his weak Tribes: when Israel march'd towards Canaan, the Tribes were divided into several companies or Brigades: now it is observable, all the weak Tribes were not put together, lest haply they should discourage one another, and so have fainted

The Christian's Charter.

fainted in their march ; but God puts a strong Tribe to two weak Tribes ; as *Issachar*, *Zebulon*, two weak Tribes, and *Judah* a victorious Tribe ; therefore he gives the Lion in his Standard : surely this was not without a mystery ; to shew what care God hath of his weak children, CHRIST the Lion of the Tribe of *Judah* shall be joyned to them.

7. Weak faith is a growing Faith ; 'Tis resembled by the grain of Mustard-seed, of all seeds the least ; but when it is grown, it is the greatest among herbs, and becometh a Tree, so that the birds of the air come and lodge in the Branches thereof *.

7.
* Mat. 13.
32.

Faith must have a growing time ; The seed springs up by degrees ; First the Blade, and then the Eare, and then the full Corn in the Eare: the strongest faith hath sometimes been weak. The faith that hath been renowned in the world, was

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once in its infancy and minority :
Grace is like the waters of the San-
ctuary, which did rise higher and
higher. Wait on the Ordinances,
these are the breasts to nourish
faith: be not discouraged at thy
weak faith; though it be now in the
blossome, and bud, it will come to
the full flower.

Object. 3. *Object. 3.* But saith a childe of God,
I fear I am not elected?

Ans. *Ans.* What, a Beleever and not
elected; Who told thee thou wert
not elected? Hast thou any skill in
the black Book of Reprobation?
The Angels cannot unclasp this
Book, and wilt thou meddle with
it? Which is our duty to study
Gods *Secret will*, or his *Revealed*
Tis a sin for any man to say he is a
Reprobate. That which keeps
him in sinne, must needs be a sinne
but this Opinion keeps him in sinne
it cuts the sinews of endeavour
Who will take paines for heaven

that gives up himselfe for lost? O Beleever! be of good comfort; thou needest not look into the Book of Gods Decree, but look into the Book of thy heart, see what is written there: he that findes the Bible copied out into his heart, his nature transformed, the byasse of his will changed, the signature and engravings of the Holy Ghost upon him, he doth not look like a Reprobate.

When you see the fruits of the earth spring up, you conclude the Sun hath been there; 'Tis hard to climb up into Election: but if we finde the fruits of holinesse springing up in our hearts, we may conclude the Sun of Righteousnesse hath risen there, *2 Thes. 2 13. God hath from the beginning chosen you to salvation by the sanctification of the Spirit.* By our Sanctification we must calculate our Election. Indeed, God in saving us, begins at the highest Link in the Chaine, *Election*; but

we must begin at the lowest Link of the Chaine, *Sanctification*, and so ascend higher.

Therefore laying aside all disputes, let me poure in of the Wine of consolation. Thou who art a Believer, (and though thou wilt not affirm it, yet thou darest not deny it without sin) let me do two things, shew you your happinesse, then your duty.

I. *Behold your happinesse*: all the things which you have heard of, *present* and *to come*, are your portion and prerogative. What shall I say to you? All my apprehensions fall short: When I speak of *things to come*, I know not how to expresse my selfe but by a deep silence, and astonishment. O the Magnitude and Magnificence of the Saints glory! The ascent to it is so high, that it is too high for any mans thoughts to climb: The most *sublime spirit* would here be too low and jejune.

How

How happy art thou, O Beleever !
if God himfelfe can make thee blef-
fed, thou fhalt be fo : If being in-
vefted with Chriffs Robes, ena-
mell'd with his beauty, replenifhed
with his love : If all the demenfi-
ons of glory will make thee blef-
fed, thou fhalt be fo. O the infinite
superlative happineffe of a Beleever !
All things to come are his. What ?
To have the fame Joynture with
the Angels , thofe bleffed Spirits !
Nay, to fpeake with reverence, to
have a partnership with God him-
felfe ! to be enriched with the fame
glory which did sparkle forth in the
humane nature of Chrift * ! How ^{* Ioh 17.}
amazing is this ! the thoughts of it ^{22.}
are enough to fwallow us up. O
what an inheritance is he born to,
who is new borne ? Suppose he is
poore in the world , and defpised,
(The King of the *Moors* was offend-
ed at Religion, becaufe the Profes-
fors of it were poore,) I fay to

*Luk. 6. 20 him as our Saviour, * *Blessed are ye poore, for yours is the Kingdom of God.* All things to come are yours. Who would not be a Believer! O that I might tempt such to Christ as yet stand out.

2. 2 *Learn your duty.* Mercy call for Duty.

CHAP. XXII.

Shewing the Duties of a Believer by way of Retaliation

THere are severall Duties which I would presse upon Believers; and they branch themselves into ten particulars.

- I. 1. *Admire, and thankfully adore*
Branch. the love of God in setting this new Charter upon you. You that are

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mirrors of mercy should be monu-
ments of praise. How was David
affected with Gods goodnesse?
a Sam. 7. 19. *Thou hast spoken of thy
servants House for a great while to
come.* So should we say, Lord, thou
hast not only given us things pre-
sent, but thou hast spoken of thy
servants for a great while to come,
nay, *for ever.* It will be a great part
of our work in heaven to admire
God: let us begin to do that work
now which we shall be for ever do-
ing. Adore free-grace; free-grace
is the hinge on which all this turnes;
Every link in this golden chaine is
richly enamell'd with free-grace;
Free-grace hath provided us a plank
after shipwrack. When *things past*
were forfeited, God hath given us
things to come. When we had lost
Paradise, he hath provided heaven.
Thus are we raised a step higher by
our fall. Set the Crown upon the
head of free grace. O to what a Se-
raphi-

raphical frame of spirit should our hearts be raised! How should we joyne with Angels and Arch-Angels in blessing God for this! 'Tis well there is an eternity coming, and truly that will be little enough to praise God. Say as that sweet Singer of Israel, *Psal. 103. 1. Bless the Lord, O my soul*; Or as the Original wil bear*, Bow the Knee, O my soul, before the Lord. Thus should a Christian say, A l things in heaven and earth are mine; God hath settled this great portion upon me, *Bow the Knee, O my soul*, praise God with the best instrument, the heart; and let the instrument be screwed up to the highest, do it with the whole heart. When God is tuning upon the string of mercy, the Christian should be tuning upon the string of Praise, I have given you but a taste of this new Wine: so full of Spirits it is, that a little it should enflame the heart in thank

Pf. 103. 1.

ברכי
נפשי
* ה' הוה

iniqui

fulness

fulnesse. Let me call upon you,
 who are the heires apparent to
 this rich inheritance, *Things present*
and to come; that you would get
 your hearts elevated, and wound
 up into a thankful frame. 'Tis not
 in banesome posture, to see a Chri-
 stian ever complaining when things
 are crose. O do not so look up-
 on your troubles, as to forget your
 mercies. Bless God for what is to
 come: and to heighten your prai-
 ses, consider God gives you not
 only these things, but he gives
 you himself. It was *Austins* pray- *Da mihi te*
 Lord, saith he, What ever thou *Domine.*
 hast given me, take all away, only
 give me thy self: You have not
 only the gift, but the Giver. O take
 the Harp and Violl; if you do not
 bless God, who shall? where will
 God have his praise? he hath but
 little in the World. Praise is
 it self an high Angelical work,
 and requires the highest spirited
 Chri-

Christians to performe it. Wicked men cannot praise God: they can say, *God be thank'd*; but as it is with the Hand-Dial, the finger of the Diall is at twelve, when the Diall hath not moved one minute: So, though the tongues of wicked men are forward in praise yet their hearts stand still. Indeed who can praise God for these glorious priviledges to come, but he that hath the Seal of the Spirit to assure him that all is his? O that I might perswade the people of God to be thankful, *Make Gods praise glorious* *. Let me tell you, God is much taken with this frame; Repentance is the joy of heaven, and Thankfulness is the musick of Heaven: let not God want his musick: let it not be said, God hath more Murmurers than Musicians. *Who so offereth praise, glorifieth me* *.

* Ps. 50. ult. *me* *.

2. Branch.

2. If all things to come at your

yours, live suitable to those glorious hopes: you that look for things to come; let me tell you, God looks for something *present* from you; namely, that your lives be answerable to your hopes, *What manner of persons ought you to be?* 2 Pet. 3. 11. You have heard what manner of *privileges* you shall have; I, but what manner of *persons* ought you to be? Those that look to differ from others in their *Condition*, must differ from them also in their *Conversation*. Wherefore beloved, *seeing you look for such things, be diligent that you may be found of him in peace without spot* *. We would all be glad to be found of God *in peace*, then labour to be found *without spot*. Spot not your faces, spot not your consciences; live as those who are the Citizens and Burgeses of this new *Jerusalem* above. Walk as Christ did upon earth. There are three steps in which we should follow Christ.

1. In

* 2 Pet. 3. 14

- I. 1. In *sanctity*: his was an holy
 Joh. 8. 46. life; *Which of you convinceth me of
 sinne?* Though he was *made sinne*
 yet he knew no sinne. The very di-
 vels acknowledged his holinesse
 we know thee who thou art, *The ho-
 ly one of God.* Oh be like Christ
 tread in his steps. In the Sacrament
 * 1 Cor. 11. we shew forth the Lords death *: And
 26. in an holy conversation we shew
 forth his life. The holy oyl, where
 with the Vessels of the Sanctuary
 were to be consecrated, was com-
 * Exod. 30 pounded of the purest ingredients
 32. which was a Type and Embleme of
 that Sanctity which should rest up-
 on the godly; their hearts and lives
 should be consecrated with the holy
 oyle of the Spirit. Holinesse of life
 is *Corona Evangelii* the ornament of
 the Gospel, it credits Religion
So Zomen observes that the devout
 life of a poore Captive Christian
 woman moved a King and his
 whole family to embrace the christi-
 an

Christian faith *- Whereas how doth it *Sozo. l. 7.
 eclipse, and as it were intomb the
 honor of religion when men profess
 they look for heaven, yet there is no-
 thing of heaven in them; if there be
 light in the lantern, it will shine
 out: and if grace be in the heart, it
 will shine forth in the conversation.
 It is a great sinne in these times to be
 bewailed, the looseness of Professors:
 even those that we hope (by the rule
 of charity) have the sap of grace in
 their heart, yet do not give forth
 such a sweet savour in their lives:
 how many under the Notion of
 Christian Liberty, degenerate into
 Libertinisme. The carriage of some
 that go for Saints is such, that it
 would make men afraid to embrace
 Religion. What *Chrysostome* saith
 of the Contentions of the Church
 in his time; (If, saith he, a Gen-
 tile should come and say, I would
 be made a Christian; yet when he
 sees such a spirit of dissension among
 them;

them; one of *Paul*, and another of *Apollo*, such are the diversity of opinions, that he knows not which to chuse, but must returne to his Gentilisme againe :) The same may I say of the loosenesse, if not *scandals* of some Professours; If a stranger should come from beyond Sea, and see the miscarriages of many, their Covetousnesse, their Licentiousness had he no other Bible to read in, but the lives of some Professours, he would turne back again, and resolve never to be made a Christian. *Pude-
hac opprobria nobis*——. What a shame is this? Did Christ walk thus when he was upon earth? His life was a pattern of Sanctity! You that are Professours, your sinnes are sinnes of unkindnesse, they grow nearest to Christs heart. Do you live as those who have hope of things to come? is Christ preparing Heaven for you, and are you preparing Warre against him?

this your kindnesse to your friend? O
 consider how you wound Religion;
 Your sinnes are worse then others.
 A staine in a black cloth is not so ea-
 sily seen or taken notice of; but a
 spot in a piece of scarlet, every ones
 eye is upon it. The sins of wicked
 men are not so much wondered at,
 they can do no other, theirs is a
 spot in black; but a sin in a Pro-
 fessor, this is like a spot in a bright
 scarlet, every ones eye is upon it;
 how doth this dishonour the Gospel?
 and is it not sad that others should
 take a rod of your sin to lash religi-
 on? The *deviation* of the godly is
 odious as the *devotion* of the pro-
 phane. Oh that there were such
 lustre and majesty of holinesse in
 the lives of Professors, that others
 might say, These look as if they
 had been with Jesus, they live as
 they were in Heaven already.
 Aaron must not onely have Bells;
 but Pomegranates, which were for

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 Aaron must not onely have Bells;
 but Pomegranates, which were for
 X favour,

favour, as the other were for sound
It is not enough to discourse of god-
liness, or to make a noise by a Pro-
fession: What are these bells with-
out the Pomegranates, *viç.* a life that
casts a favour in the Church of God.

2.

2. Walk as Christ did, in *Humi-
lity*. His life was a patterne of Humi-
lity. He was the Heire of Hea-
ven, the God-head was in him, yet
*he took upon him the forme of a ser-
vant*, Phil. 2. 7. Oh infinite humili-
ty for a *Saviour* to become a ser-
vant, for the Lord of glory to lay
aside his robe, and put on a livery
as if a King should leave his Throne
and wait at table, nay that is not all
but Christ washeth his Disciples
feet. *He poured water into a bason
and began to wash his Disciples feet
and to wipe them with the towel*, John
13. 6. no wonder it is said that he
came *in the forme of a servant*; he
stands here with his bason of water
and a towel: Yea, to expresse the

depr

depth of his Humility, he was made *ἐν ὁμοιώματι ἀνθρώπων*, in the likeness of men *. O how did Christ ^{* Phil. 2.7.} abase himself in taking flesh! it was more humility in Christ to humble himself to the womb then to the crosse. It was not so much for flesh to suffer, but for God to be made flesh: this was the wonder of humility *. We read Christs flesh call'd a vaile, *Heb. 10. 20. Through a vaile his flesh*; indeed the taking of flesh was the wearing of a vaile, by putting this dark vaile upon him ^{* O Sancta humilitas, tu filium Dei descendere fecisti in utero Mariæ virginis. Aug.} eclipsed the glory of the Deity. This was Christs emptying of himself, *Phil. 2* which *Tertullian* renders *, he exhausted himself. The ^{* ἐξέωσεν ἑαυτὸν, exhaustit se ipsum. Ter.} metaphor may allude to a vessel full of wine that is drawn out; so Christ in whom all fulnesse dwells, by humility seemed to be so drawn out as if there had been nothing left in him *. Be- ^{* Ad nihil se redegit. Bez.} hold here a rare pattern of humility. You that look for things to come,

tread in this step of Christ, be humble; Grace shines brightest through the mask of humility; Humility is such a precious herb as grows not in the garden of Philosophy, that is rather *humanity* then *humility*. *Humility beautifies our persons*. The humble Saint looks like a Citizen of heaven. Humility is the vail of a Christian: Christs bride never looks more beautiful in his eyes, then when she hath on this vaile; Be *cloathed with humility* *. Or as the Greek word is *be ye knotted*. Humility is the spangled knot in the garment of our graces. *Humility sweetens our duties*; incense smells sweetest when it is beaten small when the incense of our duties beaten small with humility, then sends forth its most fragrant perfume. The violet is a sweet flower it hangs down the head so low that it can hardly be seene, only discovers itself by its sent. This is the

* ενκομίζω-
σαδε.

* Species
aromaticæ
cum in pul-
verem re-
diguntur
suavissime
redolent.

emblem of Humility.

The humble Christian studies his own unworthinesse, he looks with one eye upon grace to keep his heart *cheerful*; and with the other

eye upon sinne, to keep it *humble*.

Better is that sinne which humbles

me, then that duty which makes me

proud*. As humility hides anothers

trour, so it hides its own graces.

Humility looks upon anothers ver-

ties and its own infirmities. The

humble man admires that in ano-

ther which he flights in himselfe;

he is one that denies not only his e-

vil things, but his good things; not

only his *sinnes* but his *duties*; he

desires to have *atonement* made e-

ven for the *Altar**. The humble

is no murmurer, yet he is ever

complaining; the more knowledge

he hath, the more he complains of

ignorance; the more faith, the

more he complains of unbelief;

in short, the humble Christian

*Melius est
peccatum
humilians
quam justi-
tia inflans,
Aug.*

*Exod. 29.
36*

translates all the glory from himself
to Christ. *Constantine* did use
to write the name of Christ upon
on his doors, so doth the humble
soule write Christ and free-grace
upon his duties. *I laboured more*

* *1 Cor. 15.* abundantly then they all; yet not I, but
10 the grace of God which was with me

When he prays, saith he, 'tis the
* *Rom. 8.* Spirit helps my infirmities, *Rom. 8.*
26

When he mourns for sinne, saith he
* *Job 23.* the Almighty makes my heart soft
16.

Job 23.16. When his heart is in
good frame, saith he, *By the grace*

* *1 Cor. 15.* of God I am what I am *. When he
10 conquers a corruption, saith he, *It*

* *Pi. il. 4.13* through Christ that strengthens me

As *Joab* when he had gotten a Victory,

sends for King *David* that he

might carry away the Crown of it

so doth the humble Christian

when he hath gotten the victory over

a corruption, he sets the Crown

upon the head of Christ; O let us

learned humility. You that look for

things

things above, let me tell you, the way to ascend is to descend; the lower the tree roots, the higher it shoots up: would you shoot up in glory, would you be tall Cedars in the Kingdome of God? be deeply rooted in Humility. Humility is compared by some of the Fathers to a Valley; we must walk to heaven thorow this valley of humility. Humility distinguisheth Christs Spouse from harlots. Hypocrites grow in knowledge, but not in humility. Knowledge puffs up, 1 Cor. 8. 1. 'Tis a Metaphor taken from a paire of Bellows, that are blown up and fill'd with winde. He that is proud of his knowledge, the Devil cares not how much he knows. It is observable in the old law, that God hated the very resemblance of the sinne of pride, he would have no honey mingled in their offering; Ye shall have no leaven, nor any honey in any offering of the Lord made by fire*. *Lev. 2. 11

ἡ γνώσις
φυσιοῖ.

Indeed, leaven is soure, but what is there in honey that should offend? why no honey? because honey when it is mingled with meale or flower, maketh it to rise, and swell; therefore the people of *Israel* must mingle no honey in their offering. This was to let us see how God hated the resemblance of this sin of pride. Be humble.

3.

3. Be like *Christ in Charity*;

Christ's life was a life of charity; he breath'd nothing but love; he was full of this sweet perfume: as his Per-

* Cant. 5.

16

son was lovely *, so was his disposition, he was compos'd all of love: his

lips dropp'd honey, his side dropp'd blood, his heart dropp'd love. You

* Congra-

tie purpu-

rens, ejusq;

fulgor ob-

scurior effi-

si non cha-

ritate ve-

lucetur.

Bern.

* 1 Joh. 3

14.

that expect these glorious things to come, live as *Christ* did, *live in love*.*

Oh that this spice might send out its fragrant smell among Christians.

We know we are passed from death to life, because we love the brethren.*

Dost thou love the person of *Christ*

and

and hate the picture? *He that loves him who doth beget, loves him also that is begotten**. There are two Devils which are not fully cast out of Gods own people, *The devil of vaine glory, and the devil of uncharitableness*. Are we not Fellow-Citizens? Doe wee not all expect the same Heaven? Nay, are we not Brethren? which should be a sufficient bond to knit us together in amity. We have all the same Father, *God*; We are borne of the same Mother, *the Church*; we are begotten of the same seed, *the Word*; We suck the same breasts, *the Promises*; We feed at the same Board, *the Table of the Lord*; We wear the same cloathing, *the Robe of Christ's Righteousnesse*; We are partners in the same glory, *the inheritance of the Saints in light*. And shall we not love? There is indeed a blessed strife, when the Saints strive for the faith: but this is a strife that consists
of

* συναθ-
λῶντες.

of unity; *Striving together for the faith of the Gospel, Phil. 1. 27* *. You that look for things to come, live suitably to your hopes: Walke as Christ did; that some of his beams may shine in you, and his life may be as it were copied out in yours.

3. The third duty is, If things to come are a Beleevers, be content. *Branch.* though you have the lesse of things present: a Beleever is to be valued according to that which is in reversion. Things to come are his. If you were to take an estimate of a mans Estate, would you value it by that which hee hath in his House, or by his Land? Perhaps he hath little in his house, little money, or plate; but he is a landed man, There lies his Estate. While we are in this *House of Clay*, we have but little. Many a Christian can hardly keepe life and soule together; but, he is a *landed man*, things to come are his; then be content with the lesse of things present.

sent: If wee have but a small fore-
crop; we shall have a great after-
crop; it is sufficient if we have but
enough to beare our charges till we
come to Heaven. An Heire that hath
a great Estate beyond Sea, though
hee hath but a little money for his
voyage thither, he will be content.
If a Christian hath but enough to
pay for his passage, till he comes at
Heaven, it is sufficient. Should not
Hagar have been content, though
the water were spent in her Bottle,
when there was a Well so neare?
God hath made a Deed of gift, he
hath given Christ to a Believer, and
in him all things, *things present* and
to come, Grace and Glory^{*}; is not ^{*psa'. 84.}
there enough to make him content? II.

But, saith the Christian, I want pre-
sent comforts. Consider, the Angels
in Heaven are rich, yet they have no
money; thou hast things to come,
Angels riches, such as cannot stand
with reprobation; bee content then
with

with the lesse of things present. If thou complaineſt of any thing, let it be of thy complaining.

4.
Branch.

4. Labour for ſuch an high degree of faith, as to make theſe things to come, preſent. Faith and Hope are two Siſters, and are very like; they differ thus; Hope looks at the excellency of the Promise, faith at the certainty of it: now faith looking at the infallible truth of him that promiſeth, thus it makes things to come preſent. Faith doth antedate glory, it doth ſubſtantiate *things not ſeen**: Faith alters the Tenſes, it puts the Future into the Preſent Tenſe. *Pſalm. 60. 6. Gilead is mine, Maſſeh is mine. Ephraim is the ſtrength of my head, &c.* Thoſe places were not yet ſubdued, but God had ſpoken in his holineſſe, he had made David a promiſe, and he beleev'd it, therefore he looked upon them as already ſubdued: *Gilead is mine, &c.* So faith faith, God hath ſpoken in

*Heb. 11. 1

his holinesse, hee hath made me a promise of things to come, therefore Heaven is mine already. When one hath the reversion of an house, saith hee, This house is mine, Oh that wee had this *Art* of Faith, thus to anticipate Heaven, and make things to come present. Thou who art a Beleever, Heaven is thine now; thy head is already glorified; nay, heaven is begun in thee, thou hast some of those joyes which are the *primities*, the first-fruits of it. A Christian by the eye of faith, through the Perspective-glass of the promise, may see into Heaven. Faith sees the Promise fulfilled before it be fulfilled. Faith sets to its hand: *Item*, Received so much, before it be paid. Had we a vigorous faith, we might be in heaven before our time: That which a weak beleever hopes for, a strong beleever doth in some kinde possesse. Oh that we could often take a prospect of the Heavenly Paradise:

* Psal. 48.
12. 13.

radise: *Walke about Sihon, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her Palaces* *: So, Walke into the Heavenly Mount, see what a glorious situation it is, go tell her Towers, see what an inheritance you have; see your Nobility, behold your Scutchion: Oh that wee could thus breath our faith up this Mount of Heaven every day. Do not say, All this shall be mine; but, It is mine already: my Head is there, my faith is there, my heart is there: could we thus living up to the height of our faith, reallize and antedate *things to come*, how would all present things vanish! if a man could live in the Sunne, the earth would not appear: when Saint *Paul* had been wrapped up into the third Heaven, the earth did hardly appear ever after: see how he scornes it, *I am crucified to the world*: it was a dead thing to him, he had begun Heaven already; thus
it

is with a man that is Heavenlized.
 You Saints that are earthly, the eye
 of your faith is blood-shot: it is the
 character of a sinner, *he cannot see*
afarre off^{* μωπὰ-}, 2 Pet. 1. 9. like a man ζων.
 who hath bad eyes, that can see but
 just before him. Faith carries the
 heart up to Heaven, and brings Hea-
 ven downe into the heart.

5. If all things to come are yours, 5.
 then walke chearfully with God, put *Branch*.
 on your *white robes*: hath a Belee-
 ver a title to Heaven? what, and
 sad? *We rejoyce in hope of the glory of*
God, Rom. 5. 2. It is but a while,
 tis but putting off the earthly
 clothes of our body, and wee shall
 bee clothed with the bright robes of
 glory, and can a Beleever bee sad?
 See how Christ doth secretly check
 his Disciples for this, *Luke 24. 17.*
What manner of communications are
these, while you walke and are sad?
 What, sad and Christ risen? So I
 say to beleevers; *Things to come are*
yours:

yours: why walke ye and are sad?
 let them bee out of heart, who are
 out of hope. Oh rejoyce in God:
 when the lead of the flesh begins
 to sink, let the cork of faith swim
 above! How doth the heir rejoyce
 in hope of the Inheritance! How
 doth the Apprentice rejoyce to
 think of coming out of his time!
 Here we are kept under by sinne,
 and a childe of God is forced some-
 times to do the devils work, but
 shortly death will make us free;
 there is an eternall Jubile coming,
 therefore *rejoyce in the hope of the*
glory of God. Can wicked men re-
 joyce that have their portion in this
 life? and cannot hee rejoyce that
 hath a reversion of Heaven? Are
 the waters of *Abanah* and *Pharpar*
 like to the waters of *Jordan*? O ye
 Saints, think into what a blessed
 condition you are now brought! is
 it not a sweet thing to have God
 appeas'd? is it not a matter of joy

to be an heire of the promise? *Adam* in Paradise had choice of all the trees, one only excepted. The Promises are the trees of life, thou may'st walk in the garden of the Bible, and pluck from all these trees. Who should rejoyce, if not a Christian? he hath never so much cause to be sad, as he hath to bee chearfull.

Object. 1. But my finnes trouble *Object. 1*

Ans^w. 'Tis true: That sinne will not forsake thee, is matter of sadnesse; but that thou hast forsaken sinne, is matter of joy: Sinne is a talent of lead. That thou canst not runne so fast as thou would'st in the wayes of God, is matter of sadnesse: but that thou goest without halting, (in regard of rightnesse,) this is matter of joy; and for your comfort remember, shortly you shall sinne

Y

no

no more, all things shall be yours
but sinne.

Object. 2. *Object. 2.* But we are bid to
mourn.

Ans. *Ans.* I would not speak against
holy mourning ; while we carry
fire about us, we must carry water ;
as long as the fire of sinne burns in
our brests, we must carry tears to
quench it. But consider, 1. Spirituall
joy and mourning are not inconsistent ;
sometimes it rains and shines at once :
when there is a shower in the eyes :
there may be sunshine in the heart * ;
in religion, mourning and musick may
stand together : one saith the *great mourner*
in *Israel* was the *sweet singer* of *Israel*.
2. The end why God makes us sad
is to make us rejoyce ; he doth not
require sorrow for sorrow, but it is
ordain'd to be *sal & condimentum*, as
sausage to make our joy relish the
better : *we sowe in tears, that we may*
reap in joy. 3. The sweetest joy

* *Dilectus*
homo pro
peccato, &
gaudeat pro
dolore.

Aug.

Chrysost.
in Phil. 4.

is from the sourest tears : Christ
made the best wine of water * : the *Joh. 2.
purest and most excellent joy is
made of the waters of true repen-
tance : the Bee gathers the best
honey off the bitterest herbs : Tears
are the breeders of spirituall joy *.
When *Hannah* had wept, she went
away, and was no more sad. Those
clouds are very uncomfortable that
never have any sunshine : That
mourning which dies the soul all
in sable, viz. that hath no place
for rejoycing, I shall rather think
of despair, then true remorse ; The
same God who hath bid us mourn,
hath also bid us rejoyce, *Phil. 4.4.*
Tis an excellent temper to be seri-
ous, yet cheerfull. Jesus Christ loves
the sanguine complexion : joy puts
livelinesse and activity into a Chri-
stian, it oyls the wheels of the affe-
ctions ; an heavy mind makes a dull
action : *the joy of the Lord is your
strength* * . The pensive melancholy * *N. h. 8. 10*

Christian doth disparage the glory of Heaven: What will others say? Here is one that speaks of *things to come*, and of a *Crown laid up*, but sure he doth not believe it: see how sad he is! what ado is here to make a child of God chearfull! shall we need bid an Heire rejoyce in the Estate befallen him? let me tell you, you who *refuse consolation*, are no fit persons to praise God: 'Tis a kind of Solecisme, to praise God with a sad heart: *I will sing praises* Psal. 108. v. 1. 'Tis more proper to sing praises, then to weep them. Rejoyce, O Christian, lift up thy crest, triumph in the hope of these *things to come*: it is not enough that there be joy within the firmament of a Christians heart, but it must shine out in his countenance.

6. *Sixth Duty.* If all things to come are a believers, let him not envy them who have only things present.

God

God often wrings out the waters of a full cup to wicked men, but there are dregs at the bottom. Indeed, the prosperity of sinners is a great temptation: *David* stumbled at it, and had almost fallen; *Psal* 73. *My feet had well nigh slipt*: It is not matter of envy but pity, to see men thrive in a way of sinne; a fool is in gay cloaths, but do you envy him? A man under a sentence going up the ladder, do you envy his preferment? *They that will be rich fall into temptations and a snare*, 1 Tim. 6. 9. Do you envy a man who is fallen into a snare? wicked men have that guilt which imbitters their comforts, so that they may be said to want what they have* as a man who hath great possessions, yet having a fit of the stone or Gout, while he is in that torment he may be said not to have them, because the comfort of them is taken away. A believer hath better things then these; *things to come*:

Quis erant, qui plenius locum invidet?
Sen.

** Sæc. æ. Sæc.*

Wicked men have a Crowne of un-
 righteousness, he hath a Crowne of
 righteousness; they have robes (and
 perhaps stained with the blood
 * Jer. 19 3. of innocents) *, he hath the
 bright robe of glory. Envy
 not the oppressour, and choase none
 * Prov. 3. of his wayes: * better is sanctified
 31. adversity, then successfull impiety.

Seventh Duty. Be supported in
 7. want of spirituall comfort: spirituall
 Branch. all joy is a sweet thing, this is the
 spiced wine that causeth the lips of
 them who are asleep to speak: * this
 * Cant. 7.9 is the hidden Mannah, the bunch of
 grapes that growes upon the true
 vine; this is the Saints banquet-
 ing stuffe; how sweet is it to have
 Word, and Spirit, and Conscience
 speaking peace! in the mouth of
 these three witnesses faith is confir-
 med. But, saith the poore soule that
 goes mourning, It is not so with me
 I have not the Privy Seale of Hea-
 ven, I want assurance. Well, doe

give over waiting. We read, *Joh. 6. 19.* the Disciples were in the ship, and there arose a great storm, *And when they had rowed about twenty five or thirty furlongs, they see Jesus.* This, O Christian, may bee thy case: there is a tempest of sorrow risen in thy heart; and thou hast rowed from one Ordinance to another, and hast no comfort: Well, bee not discouraged, do not give over rowing; thou hast rowed but three or foure furlongs, perhaps when thou hast row'd twenty five or thirty furlongs, *thou may'st see Jesus,* & have a comfortable evidence of his love; but suppose thou shouldest row all thy life long, & not have assurance, yet this may be a pillar of support

Things to come are yours: it is but staying a while, and you shall be brim-full of comfort: now, a believer is an heir of this joy; let him stay but while he is of age, and hee shall bee fully possessed of the joyes

of heaven. For the present, God leaves a seed of comfort in the heart *, *the seed of God*; there's a time shortly coming when we shall have the full flower; *We shall drink of the fruit of the wine in the Kingdome of Heaven* *. As Paul said of Onesimus, * *Ma². 26.* Philem. v. 15. For perhaps he therefore departed for a season, that thou mightest receive him for ever: so I say of the comforts of Gods Spirit, they may be withdrawn for a season, that we may have them for ever: there's a time coming when we shall bath our selves in the rivers of divine pleasure.

8. If there be such a glorious inheritance to come, let us zealously contend for it against all oppositions: we have a City above, but there are enemies in the way, which we must give battel to. * *Non est ad astra mollis e terris via,* God would give Israel Canaan, land flowing with milk and honey, but first they must encounter with

the sons of *Anak*. So, he will bestow upon us a Crown, but we must fight for it. Heaven is not taken without storme *. Hence it is the Scripture bids us stand to our armes, and *fight the good fight of faith*, 1 Tim. 6. 12. that we may not through a supine negligence lose the recompence of reward. Christians must be military persons; it becomes the *children of light* to put on the *armour of light* *. The Apostle reckons up our *several pieces of armour*. The shield of faith, the helmet of hope, the brestplate of love; and our *Artillery*, the sword of the Spirit, the canon-bullet of prayer *. Indeed in heaven our Armour shall be hung up in token of victory, and triumph; but now it is *dies pralii*, a day of battel, and no cessation of Armes till death. And there is a threefold Regiment we must fight against, which would hinder us of our Crown.

* *Non est ad magna facilis ascensus*,
Cyprian.

* Rom. 13.
12.

* Eph. 6.
16, 17, 18.

The Christian's Charter.

1. The enemy within, *viz.* a treacherous heart. This is a flie enemy; *A mans enemies are they of his own house*, Mic. 7. 6. nay of his own heart. Man by his fall lost his head-piece, *viz.* *spiritual wisdom*, and ever since he is an enemy to himself; he lays a snare for his *own blood*, Prov. 1. 18. therefore *Austin* prays*. Lord deliver me from my selfe. The heart is a conclave of wickednesse; 'tis an Armory and Magazine, where all the *weapons of unrighteousnesse* lie; the heart doth hold intelligence with Satan, it sides with him, and at every turne is ready to deliver up the keys to him; therefore good reason that we should gird on our Armour, and give battel to this bosome traitor, which stands in our way to the Crown. It is reported of *Basil*, that to shun the allurements, and flatteries of the world he retired and fled into the wildernesse; but when

* *Libera me
domine a
me ipso.*

he

he was there, he cries out of his heart. * I have saith he forsaken all, ^{* Omnia reliqui, sed cor meum non reliqui.} but my evil heart is still tempting me. Luther used to say he feared

his heart more then Pope or Cardinal. Thy heart (O Christian) would supplant thee of the blessing which is in reversion, oh therefore make a brave onset, runne the sword of the Spirit up to the hilts in the blood of thy sinnes; stab thy heart-lusts to the heart with the knife of mortification; let a duel be fought every day, and call in Christ for thy second. If the flesh doth war against us, 1 Pet. 2. 11 Good reason we should war against the flesh.

2. The second regiment that stands in the way to salvation, and which we must arme against, is the devil*. He may be called a Regiment, ^{* Pax nostra bellum contra demonem.} his name being Legion. This is the red regiment! how furiously doth he make his onset upon us, sometimes with temptations, sometimes with ^{Tertul. in lib. ad martyr.}

with persecutions, that if possible we might let fall our Armour, and so let go our Crown? the devil that *roaring lion*, while we are marching to heaven, raiseth all the trainbands of hell against us; *whom resist stedfast in faith*, 1 Pet. 5. 9. our enemy is beaten in part already, he knows no march but running away.

3. The third regiment which stands in our way to heaven is the world; this enemy courts us; it smiles, that it may deceive; it kills with imbracing; it hath a golden apple in one hand, and a dagger in the other. *Marcia* gave to the Emperour *Commodus* poison in perfume'd wine: such an aromattick cup doth the world present us with, that we may drink and die. The Ivy while it clasps about the Oak sucks away the heart of it for its own leaves and berries; such are the worlds imbraces. *Him whom I shall kisse,*

kisse, saith Judas, take him. So, whom the world loveth it often betrays. The world is a silken halter, a golden fetter; some have been drown'd in the sweet waters of pleasure, others have bin chok'd in silver mines; Oh arme, arme against this flattering enemy. If the worlds musick enchant us, and we fall asleep upon our guard, then the devil falls on and wounds us. Fight it out against all these Regiments.

Consider the excellency of the prize, *Things to come*; what striving is there for earthly Crowns and Scepters! with what zeale and alacrity did *Hannibal* continue his march over the Alps, and *Cesars* souldiers fight with hunger and cold: men will break through laws and oaths*, runne a thousand hazards for those things which when they have will prove damnable gains. But *Things to come* are yours. You expect *salvation*, which is the Crown

* Julius Caesar was wont to say, for rule, it was law-ful to break any faith.

* *Calum te
poscimus
omnes.*

* *Dura hæc
quidam
putant, sed
nisi duri
non itur ad
regnum.
Cypr.*

Crown of your desires, the flower of your ambition *; oh therefore muster and rally together all your forces against this three-headed adversary which stands in your way to hinder you from taking possession. Fight it out to the death*, you have a good Captain; Christ is ὁ ἀρχηγὸς τῆς σωτηρίας, *The Captaine of your salvation*, Heb. 2. 10. if a flock of sheep have a lion for their Captaine, what need they feare? so, *feare not little flock*, you fight under the *Lion* of the Tribe of *Judah*.

9.
Branch.

9. The next duty is: If all Christs things are ours, then all our things must be Christs; this is *Lex Talionis*, justice and equity require it. There's a joynt interest between Christ and a beleever: Christ saith, *All mine are thine*, things present, and things to come; then the heart of a beleever must echo back to Christ, Lord, whatsoever I have is for thee; my parts, my estate: it was the saying of

of an holy Man. Lord, thou art my all, and my all is thine *. Oh be * *Anselm.*
willing to spend, and be spent; do, and suffer for Christ.

I. Let us to our power advance the Honour and interest of Jesus Christ*: Alas, what is all that we can do? If a King should bestow upon another a Million *per annum*, with this proviso, that in lieu of his acknowledgement he should pay a Pepper-corn every year to the King, what proportion were there between this mans rent and his revenue? Alas, we are but unprofitable * *Probatio dilectionis est exhibitio operis, Greg.*
servants *, all that we can do for Christ is not so much as this Pepper-corn; yet up and be doing: Christ hates complements: we must not only bow the knee to him, but with the Wise men *, present him with * *Luk. 17. 10.*
gifts, gold, frankincense, and myrrhe. Be not like the sonnes of Belial, who * *Mar. 2. 11.*
brought their King no presents *. But, * *1 Sam. 10. ult.*
saith the Christian, I am poor and can

can do little for Christ. Canst thou not make a Deed of gift, and bestow thy love upon Christ? In the Law, he that could not bring a Lamb for an offering, if he brought but two Turtle-doves, it was sufficient. The woman in the Gospel that threw in but her two mites, yet it was accepted*. God is not angry with any man because he hath but one talent, but because he doth not trade it.

2.

2. Suffer for Christ, be willing to sell all, nay to lose all for Christ: we may be losers for him, we shall never be losers by him; if he calls for our blood, let us not deny it him; we have no such blood to shed for Christ as he hath shed for us. It was *Luthers* saying, That in the cause of God he was content to indure the *odium* and fury of the whole world*. *Basili* affirms of the Primitive Saints, they had so much courage in their sufferings, that many of the Heathens seeing their heroick zeal, turned

* *Totius mundi odium & impetum sustinere.*
Luth.

ed

ed Christians ; they snatched up torments as so many Crowns. Oh think nothing too dear for Christ. We that look for things to come, should be willing to part with things present for Christ.

10. Lastly, If all things to come are ours, be content to wait for these *Branch.* Great Priviledges: it is not incongruous *to long for Christs appearing,* and yet to *wait* for it: you see the glory a beleever shall be invested with; but though the Lord gives a great portion, he may set a long day for the paiment. *David* had the promise of a Crōwn, but it was long before he came to wear it. God will not *deny*, yet he may *delay* his promise, to teach us to wait: 'tis but a short-spirited faith that cannot wait. The husbandman waies for the seed: there is a seed of Glory sowne in a beleevers heart, wait till it spring up into a harvest. Truly, it is an hard thing to wait for these
Z things

things to come; so many discouragements from without, so many distempers from within, that the Christian is willing to be at home : therefore we need patience, *Heb 10.36 For ye have need of patience.* But how shall we get it? nourish faith, *ver 35. Cast not away your confidence* Patience is nothing else but faith spun out ; if you would lengthen patience, be sure to strengthen faith.

There's a great deale of reason why a beleever should be content to wait for Heaven. 1. *God is faithful who promiseth* * : Gods Word is security enough to venture upon his Bond is as good as ready money : all the world hangs upon the word of his power, and cannot our faith hang upon the word of his promise? we have his hand and seal, nay, his Oath. 2. While we are waiting, God is tuning and fitting us for glory ; *Giving thanks*

1.

*Heb. 10.

23.

2.

the Father, who hath made us meet for the inheritance, Col. 1. 12. we must be made meet. Perhaps our hearts are not humble enough, not patient enough; our faith is but in its swaddling bands: we should be content to wait a while, till we have gotten such a vigorous faith as will carry us full-sail to Heaven. As there is a sitting of vessels for hell, Rom 9. 22. so there is a ripening and a preparing of the vessels of mercy, ver. 23. A Christian should be willing to wait for glory, till he be fit to take his degree. 3. While we are waiting, our glory is encreasing; while we are laying out for God, he is laying up for us, 2 Tim. 4. 8. If we suffer for God; the heavier our Crosse, the heavier shall bee our Crown. Would a Christian be in the Meridian of glory, would he have his robes shine bright? let him stay here and do service; God will reward, though not for our works, yet

3.

Mat. 16. *according to our works* * : the longer

27.

4.

We stay for the principall, the greater will the interest be. 4. Wait for these things to come out of ingenuity : The longer a Christian lives the more glory he may bring to God. Faith is an ingenuous grace ; and it hath one eye at the reward, so it hath another eye at duty. The time of life is the only time we have to work for God. Heaven is a place of *receiving*, this of *doing*. Hence the Apostle being enflamed with divine love, though he could with all his heart be with Christ, yet he was content to live a while longer, that he might build up souls, and make the Crown flourish upon the head of Christ * : 'Tis selfe-love saith *Who will shew us any good ?* divine love saith, How may I do good. The prodigal son could say, *Father give me my portion*; he thought more of his portion, then his duty. A gracious spirit is content to stay out

* Phil. 1.

24.

He

Heaven a while, that he may be a means to bring others thither. He whose heart hath been divinely touched with the love of God, his care is not so much for receiving the talents of gold, as for improving the talents of grace. Oh wait a while, I hearne of the Saints of old, they waited: if we cannot wait now, what would we have done in the times of the long-liv'd Patriarchs? look upon worldly men, they wait for preferment; shall they wait for earth? and cannot we wait for Heaven? If a man hath the reversion of a Lordship or Manor when such a Lease is run out, will he not wait for it? We have the reversion of Heaven when the lease of life is run out; and shall we not wait? Look upon wicked men, they wait for an opportunity to sin; the adulterer *waits for the twilight**; sinners *lye in wait for their own blood*, Prov. 1. 18. Shall men wait for their damnation, and

*Job. 24.
15.

shall not we be content to wait for our salvation? Wait without murmuring, wait without fainting; the things we expect are infinitely more than we can hope for. And let me adde one caution; *wait on the Lord and keep his waies, Psal. 37. 34.* while we are *waiting*, let us take heed of *wavering*. Go not a step out of Gods way, though a Lion be in the way, avoid not duty to meet with safety, keep Gods highway, *the good way*, Jer. 6. 16. the way which is paved with holinesse, Isa. 35. 8. and a *high-way* shall be there, and it shall be called the way of holinesse: avoid **P^s. 125. 5 ** crooked pathes, take heed of turning to the left hand, lest you be set on the left hand. Sin doth crosse our hopes, it barracadoes up our way; no man may as well expect to find Heaven in hell, as in a sinfull way.

Use ult.

My last Use is to such as have only things present, that they would labor

labour for *things to come*. You have seen the blessed condition of a man in Christ: never rest till this be yours. Alas, what are the great possessions of the earth? there's a transiency and a deficiency in these things.

~~Of his great possessions~~ King Solomon was digging for happiness here below, and he had more than any man arrived at either before or after him; he was the most magnificent Prince that ever held the Scepter. 1. For *his parentage*, he sprang from the royall line; not on-ly that line of which many Kings came, but of which Christ himselfe came: Jesus Christ was of *Solomon's* line and race: so that for heraldy and nobility, none could shew a fairer coat of armes. 2. For the *situation* of his *Palace*, it was in *Jerusalem*, the Princeesse and Paragon of the earth: *Jerusalem* for its renowne was called the *City of God*; it was the most famous Metropolis in the world.

*Whither the Tribes go up, the Tribes
of the Lord* *. 3. For *riches*, his
crowne was hung full of jewels! he
had Treasures of Gold, and pearl;
and gave silver as stones *. 4. For *plea-
sure*, he had the flower, and quinte-
sence of all delights, sumptuous fare,
stately edifices, vineyards, which
were paradises of delight, pleasant
fish-ponds, all sorts of musick to en-
chant, and ravish the senses with joy;
if there were any thing delicious
and rare, it was a present for King
Solomons Court. — Thus did
he bathe himselfe in the perfum'd
waters of pleasure. 5. For *Wisdom*,
he was the *Oracle* of his time: when
the Queen of *Sheba* came to pose
him with hard questions, he gave
her a solution to all her doubts: * he
had a *key of knowledge*, to unlock the
dark cabinet of nature; so that if
wisdom had bin lost, it might have
bin found here; and the whole
world might have lighted their un-
der-

*Psal. 122

4.

*1King.
10. 27.*1King
10. 3.

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* It

derstanding at *Solomons* lamp. He was an earthly Angel. So that truly a carnall eye surveying his glory, would have bin ready to imagine that King *Solomon* had entred into that Paradise out of which *Adam* was once driven, or that he had found another as good : never did the world cast a more smiling aspect upon any man : yet when he comes to give in his impartiall verdict, he tells us that the world hath *vanity* written upon its frontispice ; and all those golden delights he enjoyed were but a painted felicity, a glorious misery. *Ecles. 2. 8. And behold all was vanity.* You see the tree of happinesse doth not grow in the earthly Paradise ; how restlesse is the soul till it bathe it selfe in the river of life? what are *things present*, put in ballance with *things to come*?

What is honour which is the highest elevation of mens ambition? one calls it the gallant madnesse.

* *Nil aliud est potestas culminis quam tempestas mentis.* Greg. roes

* It was foretold to *Agrippina*, Ne-

roes mother, that her son should be Emperour, and that he should afterward kill his owne mother; to which *Agrippina* replied; *let my son be Emperour, and then let him kill me and spare not.* So thirsty was she of honour. Alas, what are swelling titles but rattles to still mens ambition? Honour is like the Meteor which lives in the ayr; so doth this in the breath of other men*: it's like a gale of wind which carries the ship; sometimes this wind is down, a man hath lost his Honour, and lives to see himselfe intombed: sometimes this wind is *too high*. How many have been blown to hell, while they have been sailing with the wind of popular applause! Honour is but *magnum nihil**, a glorious fancy, *Acts 25.23* *. It doth not make a man really the better, but often the worse. A man swell'd with honour (wanting grace) is like a dropsy-man whose bignesse is his disease. 2. And for riches (the silver goddess which men

* Honor est
in honore
vante.

* Sen.
* Μεγα
πολλῆς
παραλαίας.

men adore,) what are they? 1. They are *unsatisfying*; they cannot fill the heart*. The world is made in manner of a circle, the heart in manner of a triangle: a circle can never fill a triangle, and riches are unsatisfying upon a double account. 1. Because they are not *reall*. The world is called a *fashion*, 1 Cor. 7. 31. The word *μα* signifies a Mathematical figure; sometimes a show, or apparition. 'Tis like a looking glasse, which represents the image of a face, but it is not a true face: such are riches. Prov. 23. 5. *Wilt thou set thine eyes on that which is not?* riches are but tinn'd over*, they are like alchimy which glisters a little in our eyes, but at death all this alchimy will be worn off riches are but sugred lies; pleasant impostures, like a gilded cover that hath not one leafe of true comfort bound up in it. 2. They are not *suitable*. The soul is a spirituall thing; riches are of an earthly extract*: and how can these fill a spirituall substance?

1.

* Isa. 55. 2.

* *Brasle-
ata felici-
tas.* Sen.

* *Effodiantur opes,*
Ec.

stance: a man may as wel fill his chest with grace, as his heart with gold.

2. They are uncertaine. 1 *Tim.* 6. 17. They are winged delights, they may be compared to a flock of birds in your garden, that stay a little while; but when you come near to them, they take their flight and are gone: so riches *make themselves wings, they fly away as an Eagle towards heaven.* Prov. 23. 5. *Augustine* saith of himselfe, *si quid arripisset prosperum, &c.* when any preferment smiled upon him, he was afraid to accept of it; least as soone as it had saluted him, it should take its farewell. Outward comforts are as *Plato* saith, like tennis-balls, which are banded up and downe, from one to another *. Had we the longest lease of worldly comforts, it would soon be run out. *The world passeth away,* 1 *John* 2. 17. riches passe away like a swift streame, or like a ship that is going full saile. While they are with us, they are going away from us.

Thy

* *Dei ludibria, quæ sursum ac deorsum suo celsiferyuntur.*
Plato.

1 *Jo.* 2. 17.

They are like a Posie of flowers which withers while you are smelling to it; like Yce which melts away while it is in your hand. Well then might the Apostle call them *uncertain riches*. 3. They are *vexing*. They are compared to *wind*, Hof. 12. 1. to shew their *vanity*; and to *thorns*, Mat. 13. 17, 22. to shew their *vexation*. They are thornes in the gathering, they prick with care; a man will *compasse sea and land* to make money his profelyte. O what paines will he take, what hazards will he runne! he will break his *sleep*, and his *peace* too, for a little golden pelfe; so that while he is gathering riches, he is not gathering a flower, but a thorne; and as riches pierce the head with care of getting, so they pierce the heart with feare of losing. This is the bitter core in the apple which our first parents did eat. 4. They are *dangerous*, they oft *turn to the hurt of the owner*, Ecclesiastes 5. 13. they are a sweet poi-

* *Dulce venenum*,
Bern.

poison*; how many have pull'd down their soules to build up an estate! A ship may be so loaded with gold and silver that it sinks.

* Deut. 6. *A gift blindes the eye**: the same

¹⁹ may be said of riches: the golden dust of the world puts out the eye of the soule, that men neither know God, nor themselves. *Judas* (as *Tertullian* thinks) was pretty honest, till he carried the bag*. It's

* *usque ad locum officium*.

hard to be in office, and not put conscience out of office. Oh what are these present things in comparison of things to come! Christ who had all riches, scorn'd these earthly riches; he was borne poore, the Manger was his cradle, the Cobwebs his curtaines: he lived poor,

* Mat. 8. 20

*He had not where to lay his head**: he died poore; I do not read that when Christ died, he made any Will, he had no Crown lands, only his coat was left, and that the Souldiers parted among them: and his Funeral was suitable; for as he

was

was born in another mans house, so he was buried in another mans Tomb; to shew how he did contemn earthly dignities and possessions. *His kingdom was not of this world.* Suppose an hour of adversity come; can these present things quiet the mind in trouble? Riches are call'd *thick clay* *, which will sooner break ^{*Hab. 2.6.} the back, then lighten the heart. When pangs of conscience & pangs of death come, and no hope of *things to come*, what peace can the world give at such a time? surely it can yield no more comfort then a silken stocking to a mā whose leg is out of joint. A fresh colour delights the eye; but if the eye be sore, this colour will not heal it. *Riches avail not in the day of* ^{*Pro. 11.4} *wrath* *. Thou canst not hold thy wedge of gold as a screen to keep off the fire of Gods justice. Let this sound a retreat to call us off from the immoderate pursuit of present things, to labour for *things to come*. What are these neather springs to the upper springs?

- * Gen. 15. *As Abraham said, Lord, what wilt thou give me seeing I go childles*?*
 12 So say, Lord, what wilt thou give me, seeing I go Christles? *Luther* did solemnly protest, God should not put him off with these things*:
 * *Valde protestatus summe nol- le sic satia- ri ab eo. Luther.* Oh labour for those blessings in hea-
 * Eph. 1. 3. *venly places* *. Things present are pleasing, but not permanent; be not content with a few gifts: *Abraham* gave unto the sonnes of the Concu-
 * Gen. 25. 5 *bines* gifts, and sent them away; but *unto Isaac, Abraham gave all that he had* *. Reprobates may have a few
 * Ps. 119. 57 jewels & ear-rings which God scat-
 57 ters with an indifferent hand, these with the sons of the Concubines are put off with gifts; but labour you for the portion *, that portion which the Saints and Angels are spending up-
 * on, and can never spend: get into Christ, and then all is yours; so saith the Apostle, *All things are yours, and ye are Christs.*

F I N I S.

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GODS Anatomy

UPON
MANS HEART,

Or, A

SERMON
PREACHED
BY ORDER

Of the Honourable House of
COMMONS,

At *Margarets Westminster*, Decemb.

27. 1649. Being a day of Publick

Humiliation.

By THOMAS WATSON, Pastor
of *Stephens Walbrooke, London.*

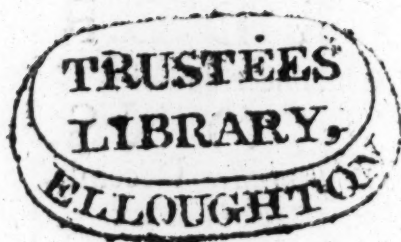
The Fourth Edition.

Doth not he see my wayes, and count all my steps?

Job. 31. 4.

Prope Deus est, tecum est, intus est. Aug.

*London, Printed for Ralph Smith, and are to be
sold at his shop at the signe of the Bible in Corn-
hill neer the Royall Exchange. 1655.*



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GODS

Anatomy

UPON
MANS HEART.

HEB. 4.12.

But all things are naked, and open'd unto the eyes of Him with whom we have to do.

WE are met this day to humble our soules, and to bring our Censer, as once *Aaron* did, and step in, that the wrath of the great GOD may be appeased. And
Aa 2 was

was there ever more need to lie in sackcloth, then when the Kingdome almost lies in ashes ? Or to shed teares, then when this Nation hath shed so much blood ? These dayes are called in Scripture, *Soul-afflicting dayes*, Lev. 23. 29. *For whatsoever soule it be that shall not be afflicted in that same day, he shall be cut off from among his people.* And certainly, that may be one reason why there is so much State-affliction, because there is so little Soul-affliction. Our condition is low, but our hearts are high. God sees with what hearts we now come, what is our spring, what our centre; his eye is upon us. So saith my Text, *All things are naked and open.*

I shall wave the Coherence, lest I be prevented, and handle the words as an entire Proposition. We have here a *Map of Gods Knowledge.* But before I extract any thing,

I will first open the Terms. In the *Law*, first the Lamps were lighted before the Incense was burned; I may allude, First the judgement is to be enlightened by Doctrine, before the affections are set on fire. Ministers must be first shining, and then burning Lamps.

All things are [*naked.*] Some Expositors translate the word *γυμνα* *Excoriata*, And to this sense *Chrysostome* inclines. It is a Metaphor from the taking off the skin of any beast, which doth then appeare naked. Thus our hearts are said to be naked; they lie open to the eye of God, they have no covering; there is no vaile over the heart of a sinner, but the vaile of unbelief; and this covering makes him naked.

This is not all, the Apostle goes higher. They are naked and [*open*]

παραχλισμένα, The word *παραχλίζεν*. ^{B. 2a.}
Interpreters render *Per spinam dorsi* ^{Gagnius}

Aa 3 findere*.

in Gods knowledge doth infinitely differ from ours. We cannot see in the dark, nor can we see many things at once; but it is not so with him; There is nothing so deep, but God will bring it above-board. * *Who will bring to light τὰ κρυπτά, the hidden things of darknesse* *. And he sees many things at once, nay, all are as if they were but one. * *All things being represented to him in the pure Crystal, of his own Essence, are but as one in dividuall thing.*

* *Nihil tam profundum quod non extrahatur in lucem.*
Calvin.
* *1 Cor. 4. 5*
* *Scientia dei est infinita, & in singulis & in omnibus tanquam unum esset singulare,*
Aug.

Again [*unto his eyes.*] Eyes are ascribed to God not properly, but Metaphorically; Idols have eyes, yet they see not *; God hath no eyes, yet he sees; the eye of God is put in Scripture for his Knowledge; all things are naked to his eye, that is, they are obvious to his Knowledge. We cannot sinne, but it must be in the face of our Judge.

The last Word is, [*with whom we have to do,*] τὸς οὗ pro φιλῆ (Cornel.

à lapide.) The sense is cleare. To whom we must give an account. So

* Hierome. some translate it, *Reddere rationem*.*

Calvin. And Oecumenius. To whom we must be responsible. * The words thus o-

pened fall into these parts.

1. Here is the Judge, that is God.

Unto the eyes of [Him]

2. The matter of fact [*All things*]

3. The Evidence given in, *All things are [Naked]*

4. The clearnesse of the evidence, *Naked and [Open]*

5. The Witnesses [*his eyes*]

6. The persons to be adjudged either for life or death, [*We*] that is, every individual person : There is none exempted from this General Affize. *With whom we have to do.*

The Proposition I shall dilate upon is this,

Doct.

That the most secret Cabinet-designes of mans heart are all unlocked and

and clearely anatomized before the Lord.

I might produce a whole cloud of witnesses, giving in their full vote and suffrage to this truth. I shall rest in two or three, that in the mouth of three witnesses this great truth may be established.

He knows the secrets of the heart, Psal. 44. 21. in the original it is חַעֲלָמֶיךָ ^{Psal. 44. 21} the hidden things of the heart*; those which are most veiled and masked from humane perception.

And, Psal. 139. 2. Thou knowest ^{Psal. 139. 2} my thoughts as farre off. Here are two words, that set out the infiniteness of Gods knowledge.

First, thou knowest my thoughts, I. there is nothing can be parallel'd with a thought.

First, For its subtilty, 'tis called the ^{יָצַר} imagination of the thought*, or as ^{מַחֲשַׁבְתָּה} the word may beare, the first ^{*Gen. 6. 5.} embryo and forming of the thought, that is,

is, a thing very subtle, and scarce discernable.

Secondly, *For its celerity*, our thoughts are winged, like the *Che-rubims*, they will in an instant travel over the world: they are *swifter* *then Eagles* *, but he that rides upon the *swift cloud* can over-take them, he can out-march them.

* 2 Sam. I.

23

Thirdly, *For its incongruity*: our thoughts are *snarl'd* and *tangled* one within another, they have no dependance, they may be *inter anomala*: yet even these thoughts are knowne to God, and set in their proper Sphere: what *David* saith of his members, may be said of our thoughts, *Are they not all written in thy Book?*

2.

1.

2. *Afarre off*, that is either,
1. God knows our thoughts before we our selves know them. He knowes what designs are in the heart; and men would certainly pursue, did not he turne the wheele another

another way. God knew what was in *Herods* minde before *Herod* himself knew it, *viç.* that he would have destroyed the childe *Jesus*. God knew his thoughts as farre off: he sees what blood and venome is in the heart of a sinner, though it never comes to have vent: he looks at the intention, though it be not put in execution.

Secondly, *Afarre off*, that is, God knows our thoughts when we have forgotten them: they are *afarre off* to us, but they are present with him, *These things hast thou done, and I kept silence: thou thoughtest I was such a one as thy selfe, &c.* That is, that I had a weak memory, but I will reprove thee, and set thy sinnes in order before thee*. Millions of years are but as a short Parenthesis between: and that we may not think God forgets, he keeps a Book of Records, *Rev. 20. 12. I saw the dead, small and great stand before the Lord,*
and

2.

* *Pf. 50. 21*

and the Books were opened. God writes down, *Item* such a sinne; and if the book be not discharged, there will be an heavy reckoning: to every beleever, the debt-book is crossed, the black lines of sinne are crossed out in the red lines of Christs blood.

To instance in one Scripture more, *The night shineth as the day,* Psal. 39. 12. The clouds are no Canopy, the night is no Curtaine to draw between, or intercept his knowledge; we cannot write our sinnes in so small or strange a character, but God can read, he hath a key for them. Indeed, we know not sometimes what to make of his Providences, *His way is in the Sanctuary**, we cannot reade his hand-writing: but he understands our Hearrs without a commentary, He is privy to all our treachery, though we think to keep it under lock and key; We cannot climb
so

Psal 39.12

*Psal. 77. 13

so high but he sees us, we cannot
 go so low but he takes notice. The
 men of *Babel* were climbing very
 high, they would make a City and
 Tower, the top whereof should
 reach to heaven, and so indeed it
 did; for God saw them all the
 while, and what became of it? *He*
divided their language; * *Achan* digs * Gen. 11.
 deep to hide his counsels, saying, 7, 8.
No eye shall see; he takes the Baby-
 lonish garment, and hides it in the
 earth, with the wedge of gold, but
 God unmasks his theevery*. * *Josh. 7. 21*

If there be any here, that when
 they should have been doing Gods
 work, have been by stealth hiding
 the Babylonish garment, making
 themselves rich, feathering their
 own nests; instead of driving in
 nails into Gods Temple to fasten
 it, have been driving a wedge of
 gold into their chests, God sees it;
 let me tell you, all the gaine you
 get, you may put in your eyes, nay,
 if

if you belong to God you must, and weep it out againe. God hath a window that looks into your hearts. *Momus* complained of *Vulcan*, that he had not set a grate at every mans breast. God hath such a grate, he is the great Superintendent; we come into the world as upon a Theatre, every man acts his severall part or Scene, God is both the Spectator and the Judge.

You have seen the Doctrine proved.

What the
knowledg
of God is.

For the Amplification, let us consider what the knowledge of God is; it is a most pure act by which he doth at one instant know himselfe in himselfe, and all things without himselfe, not only necessary, and contingent, but which shall never be, after a most perfect, exquisite, and infallible manner. Out of this description, we may
ga-

gather two things. 1. That there 1.

is no succession in Gods knowledge, it is *uno intuitu*: our knowledge is *per prius & posterius*, from the effect to the cause; it is not so in God.

2. Things that are not have an ob- 2.

jective being in his knowledge, *Rom. 4. 17. He calls things that are not as if they were*; even these *non entia* have an Idea in his knowledge.

Quest. Here a question may be *Quest.*
started, *If there be such perfection in the knowledge of God, then he knows sinne?*

Resp. The Schools distinguish of *Answ.*

a double knowledge in God. There is, 1. *Scientia simplicis intelligentie*, a knowledge of pure intelligence, and thus he knows evil by a contrary good, as the light discovers the darknesse. So we say, *Rectum est index sui & obliqui*, The straight rule shews the crooked. 2. There is a knowledge of approbation.

Thus

Thus God doth not know sinne; for he hates it, he punisheth it. Christ was *made sinne*, yet *he knew no sinne*; he did know it so as to hate it, not so as to act or approve it.

I passe to the Reasons.

1. *Reas.*

1. *Reason.* From his creation; God is the Father of lights, therefore must needs see. It is his own Argument, *He that planted the ear, shall he not heare? he that formed the eye; shall he not see**? He that makes a Watch, knows all the pins and wheels in it; and though these wheels move crosse one to another, he knows the true and perfect motion of the Watch, and the spring that sets these wheels a going; *He that formed the eye, shall he not see?* Man may be compared to a spiritual Watch. The affections are the wheels; the heart is the spring; the

mo-

* Psa. 94 9

motion of this Watch is false; the heart is deceitful; but God that made this watch knows the true motion of it (be it never so false) and the spring that sets the wheels going. God knows us better then we know our selves: He is as *Eze- liels* wheels full of eyes, and as *Augustine* saith, he is *totus oculus*, all eye*.

* *Aug. in Psal. 126.*

2. *Reason*, from his ubiquity. *Reas. 2.* He is Omniscient, because Omnipresent, *Jer. 23. 24. Do not I fill* *Jer. 23. 24* *heaven and earth?* He is no where excluded, and yet no where excluded; His circumference is every where: God hath an eye in Counsels, in Armies, he makes an heart-anatomy; he sees what mens designs are, and whither they are driving. If hatred weares the livery of friendship, if Ambition comes masqued with humility, if Religion be made a stirrup to get into the saddle of preferment, God

B b

sees

sees it; *And though they dig into hell thence shall my hand take them*, Amos 9. 2. God can unlock hell; *Plato* saith of the King of *Lydia*, he had a Ring, when he turned the head of it to the palme of his hand, he could see every one but himselfe, to walk invisible. Thus God observes all our actings, but himselfe is not seen, as the Apostle argues *1 Tim. 6. 16*. Therefore the Schoolmen say well, *Deus est in loco repletus*. Man may be circumscribed, the Angels may be defined, but God is in every place by way of repletion. His Centre is every where, and his eye is ever in his Centre.

Aquin.

Object. 1. *Object. 1.* But is it not said, *Gen. 28. 21. I will go down and see whether it be done altogether according to the cry?*

Answ.

Resp. It could not be that God was ignorant; because there is mention made of a cry, but it is spoken of a creature, but

ἐν ὁμοιωματι, after the maner of
Judge, who will first examine the
cause before he will passe the sen-
tence. Therefore to answer that Scri-
pture, *I will go down and see*: It implies
two things.

First, *The moderation* God useth
when he is upon a work of Justice;
God doth not make the sword the
judge; he doth first weigh things in
the balance; he doth ever *lay judge-
ment to the line* before he draws the
sword of confusion. God when he
is upon a work of Justice, is not in
a hurry, as if he did not care where he
goes, but goes in the way of a *circuit*
against offenders, *I will go down and*
see; He doth not punish rashly:
and this may be a good hint to them
that have power in their hand, they
must work by line and plummet,
judging the Cause rather than the
person; they must proceed in right-
nesse; else seeming Zeal is no
better then Wild-fire; it is not ju-
stice, but violence. B b 2 Se-

Secondly, *I will go down and see*. It denotes Gods *patience* in waiting for sinners; He staid till the croake came up: God puts up a great deal of injury at our hands, before justice draws the sword. He spinnes out his mercy into patience, and eeks out his patience into long-suffering. Oh, had not Gods patience been infinite, we have spent so long upon it, that we had quite spent the stock. But let no sinner presume: Though God be long-suffering, he doth not tell us how long: When the croake comes up, God comes down. When pride, lust, oppression abound; God will heare the cry, and will quench the fire of sinne with a showre of blood.

Object. 2. Object. 2. Zeph. 2. 1. I will search Hierusalem with candles. Implied, that some thing is hid out of mens reach.

Ans. Resp. Not that God needs any candles to see by; for though

saied, *The spirit of man is the candle of the Lord* * : This candle is not for him to see by, but for us. Therefore this searching implies two things :

First, The exactnesse of Gods knowledge ; He hath such a deep insight as usually men have upon search. 2. God threatens to search, because he would have us search. *Isa. 3. 40. Let us search and try our wayes.* Gods searchers are now broad, *his Judgements* ; let us finde out our sins, or else our sins will find us out.

Information. And this hath two Use 1. branches.

1. *What manner of persons ought to be* * : hath God a window that opens into our breasts ? Doth he make a critical descant upon our actions ? Oh what holinesse, what sincerity, what exemplary piety becomes

* Prov. 20.
27.

I.
Branch.
* 2 Pet. 3.
11.

comes us, being in such a presence
 Were we to come before some
 great Monarch, what solemne pre-
 parations would we make? Shal
 the eye of a King do so much, and
 not the eye of God? The King can
 only see the outside; there may be
 treason within, for ought he knows
 but God hath a key for the heart
Jer. 17. 10. I the Lord search the
heart. And will not this command
 reverence? In these dayes of solemne
 Humiliation, Gods eye is princi-
 pally upon the heart. God look
 there most where we look least
 some have no heart at all *; sinne
 hath stollen away their heart; others
 have an heart too much, *An heart*
and an heart *; others have hearts
 good for nothing, *earthly hearts*
 like *Saul* that *was hid among the*
stuffe *; some have Angels tongues
 but as *Nebuchadnezzar*, he had the
 heart of a beast given to him
Brethren, did our hearts stand when

* *Hos. 7. 11*

* *Psa. 12. 2*
 בולבול

* *1 Sam. 10*

22

ou

our faces do, this would be a day of blushing, we should be ashamed to look one upon another; remember God hath a key for the heart.

When we come to these solemn duties, God asks that question as *Jehu* did *Jehonadab*, 2 King. 10. 15. 2 King. 10. 15. he saluted him and said to him, *Is thy heart right, as my heart is with thy heart?* And he said, *It is. If it be, give me thy hand, And he took him up into the chariot.*

This is Gods question. You come this day to humble your selves and make atonement, *Is your heart right with me?* if we can answer, as he did; Lord, thou knowest it is; Though I have much weaknesse, yet my heart is right, I have no false byasse upon it; though I am not perfect, I hope I am sincere; Then will God say, Give me your prayers, give me your tears, now *come up with me into the chariot.* A

teare from a bleeding heart is precious perfume in heaven. Oh did we consider this all-seeing eye, we durst not bring so much *strange fire* into the Divine presence. We read of *Ezekiels wheels*, they had a wheel within a wheel*. Thus God hath a thought within a thought; He doth *intervenire**, he comes between us and our thoughts.

* Eze^l. 1.
16

* Seneca.

The goddesse *Minerva* (as the Poëts feign) was drawn in such lively colours, that which way soever one turned, still *Minerva's* eye was upon him. Thus, turne which way you will, fall in love with any sin; still God looks upon you, He hath an eye in your heart, He is *regis idiosyncrasie*. What manner persons ought we to be?

2. 2. Of how dangerous consequence is it to act any thing against God? He of Infor. sees it, and his knowledge is armed with Power; He that hath an eye to see, will finde an hand to punish.

If there be any designes against God, though carried on never so subtilly; remember there is a Council of War fits in heaven.

Against GOD? Will some say.
By no means.

There are foure Things; and if we act either directly or indirectly against any of these, we act against God; and he sees it, He writes it down.

I. If we act against his *truth*, we I.
act against God: truth is a beame of God, it is his essence, he is called *αληθεια*, the truth; it is the most orient Pearle of his Crown; take away his truth, and we ungod him. Truth is the precious seed, by which we are begotten to life *, **Jam. 1. 18*
it is the pillar of our salvation; it is not only *norma fidei*, the rule of faith; but it is *radix fidei*, the root out of which faith grows: take a-
way

way truth, and what is faith but fancy? we believe our selves into hell. Truth is the great purchase of Christs blood, and it hath been transmitted to us in the blood of many Saints and Martyrs; if we strike at truth, we strike at God; and doth not God see this?

Give me leave to plead in Gods cause: is not this pure wine of truth mixed with water, nay, with poison? How are the truths of God almost lost in the croud of errors? what truth in Divinity but is now called in question? some denying the Scriptures, others denying the Lord that bought them; not only *the foundations of the earth* are out of course, but even *the foundations of Scripture* are shaken. We read that *when the bottomlesse Pit was opened, there arose a smoake as the smoake of a great furnace, and the Sun and the aire* ^{* Rev. 9.2.} *were darkened* *. The late errors sprung out of the furnace of hell, have

have made such a smoak and mist in the Church of God, that the bright Sunne of truth is much eclipsed in our Horizon. How many Religions are there now among us, and every day in a new dresse? old heresies newly vamp'd? Our Saviour Christ saith, * *If the Sonne of man comes, shall he finde faith on the earth?* Luk. 18. 8 yes sure, he may now finde many faiths; so many men, almost so many faiths; *Pudet hæc opprobria nobis, &c.* These things are done, but are they punished? are they not countenanced? God sees; silence when truth is wounded, is a loud sin.

Secondly, We act against God, 2. when we act against his Covenant; a Covenant is a serious thing. Suppose the *master* of it Civill, (though ours is more) the *making* of it is Divine. We reade of a Covenant made with an Heathen King, * *which being broken, saith* *Ezek. 17. 16, 17, 18. *God, shall he prosper? shall he escape* that

that doth such things? what, when lo he had given his hand, *ver. 18. He shall not escape*; let us look upon our solemne League and Covenant, I tremble when I read it: we covenanted not only against Prelacy, but Popery; not only Hierarchy, but Heresie; not only Sinne, but Schisme; and have we not gone against the letter of it? how is the Covenant slighted, by some *as an Almanack out of date?* Those that did once lift up their hand to it, do now lift up their heele against it. Indeed at first the Covenant was looked upon as sacred; the drunkard would be sober that day, the uncleane person chaste; but within a while it is laid aside; we begin to play fast and loose with God, and for a trifle will venture the curse of the Covenant; *But they like men have transgressed the Covenant**, or as in Hebrew ** They like Adam*; how is that? for a poor apple; so for a trifle,

* Hof. 6.7.
 * והם כ
 כחם
 עברו
 ברית

a Penny in the shop, or the bushel, men will set their *Covenant* and their conscience to sale. God sees this, and hear what he saith, *I will bring a sword, which shall avenge the quarrell of my covenant* *: *Covenant-violation* is an high affronting sinne, ^{* Lev. 26. 25.} and an affront will make God draw his sword; to set our hand and seale to the *Covenant*, and then to teare off the Seal: if the *Covenant* will not hold us, God hath *Chaines* that will.

That which doth in hance the sin, is, it must needs be *renitente conscientia*, against light; 'tis to be presupposed no man would take a *Covenant* blindfold: either he was informed, or else might have been. This is that which dies the sinne in graine: take any sin, put it in the scales, and put in this weight with it, that before and when it was done, it was against knowledge; this circumstance is as much as the sin it self; though it be but one sinne, it weighs

weighs as much as two.

The *Covenant* is *Nodus Connubialis*, a marriage-knot ; for a woman to go away from her husband after solemne Contract, is of an high nature. The *Covenant* is *Zona virginea*, a girdle, or golden claspe that binds us to God, and God to us. The girdle in ancient times was an Embleme of chastity. When the *Covenant* is broken, the Church loseth her virginity. *Israel* was a People espoused to God in *Covenant**, but having stained this federal relation by idolatry, (a sinne that did directly cut asunder the marriage-knot,) God gives her a Bill of divorce: *Plead with her*, saith he,

*Hos. 2.2. * *she is not my wife.*

**Poeni faci-
disfragi
semper ha-
biti.*

Plautus,
*Salust.

The *Carthaginians* were execrable for *Covenant-breaking**, inso-
much that it grew at last to a pro-
verb. *Punica fides**, *The faith of a
Carthaginian*; and I would to God
it might not be said, that many of
the

the Christians in *England* are turned *Carthaginians* ; they make no reckoning of their oaths.

The *Scythians* had a Law, That if any man did *duo peccata contorque*, binde two sins together, a Lie and an Oath, he was to lose his head, because this was the way to take away all Faith and Truth among men : If all Liars and Perjurers in this age should come to Tryal, I think we should scarce finde men enow to bring them to the Barre.

3. We act against God when we act against his *Ambassadors*. I mean not such as have stollen into the Priests Office, such as are *gone out*, 1 *John* 4. 1. not *sent out*, they are gone without a Commission ; but such as are in a Scripture Method instituted into this holy Function ; he that acts against these, acts against God ; and remember God sees, he writes it down : What in-
jury

3.

jury is done to the Ambassador, the King takes as done to his own person; so saith Christ, *He that despiseth you, despiseth me.* What a black vaile is drawn over the face of the Ministry! Let me plead with you, God might have come in his own person, and have preached to you in flames, as when he did once deliver the Law upon Mount *Sinai*; but then you would have said, Oh let not God speak, lest we die; let *Moses* speak: God might have preached to you in the Ministry of Angels, but you would not have been able to bear it: *God is not in the fire, nor in the earthquake, but in the still small voice*: * He is pleased in a sweet kinde of humility to send his Ambassadors, and he puts an Olive-branch into their mouth; they woo, and beseech, and all ἐν σπλαγχνόις ἰησοῦ Χριστοῦ, in the bowels of Christ; will not love conquer?

* 1 Kin. 19.
11, 12.

This Nation is sick of a spiritual
Pleurisy,

Pleurify, we begin to surfeit upon
the bread of life; when God sees
his mercies lying under table, 'tis
just with him to call to the enemy to
take away. I heartily pray that
plenty of Ordinances doth not as
much hurt in this City, as Famine
hath done in other places of the
Land; and if we once say, what is
this *Manna*? no wonder if we begin
to say, who is this *Moses*? Oh what
a sad change is there in our dayes!
Those that once would have *count-*
ed our feet beautifull, that would have
been ready to have pull'd out their
eyes for their Minister, are now rea-
dy to pull out their Ministers eyes;
and what is the quarrel? Even this!
Am I become your enemy because I tell
you the truth? * If Ministers would *Gal. 4.16
preach *placencia*, smooth things, make
the way to Heaven nearer then ever
Christ made it, then they should be
admired. (You shall have more
people gaze at a Comet or Blazing-
Cc starre,

starre, then at the Sunne.) But if they come to lay the axe of the Law to the root of Conscience; if they fall a hewing, and cutting down mens sinnes; *The land is not able to bear their words.* If the Prophet goes to tell King *Afa* of his great sinne in joyning with a wicked Army; * *Herein thou hast done foolishly.* If he goes about to imprison his sinne, he himselfe shall be imprisoned. *Then Afa was wroth with the Seer, and put him in a prison-house.*

* 2Chor. 16.9. * This was *Ferusalem*s sinne, and it drew teares from Christ; *O Ferusalem*, * *thou that stonest the Prophets!* &c. And she stoned them so long, till she had not *one stone left upon another.*

* Ver. 10. * *Mat. 23.*

Those that would annihilate the Ministry, go to pull the starres out of Christs hand; and they will finde it a work not feasible; it will fare with them as with the Eagle, that going to fetch a piece of flesh from

the

if the Altar, a coale sticking to the
 flesh, she burnt her selfe and her
 young ones in the nest. 2 Chron. 36.
 They mocked the Messengers of God,
 and misused his Prophets, till there was
 no remedy.

4. We act against God, when we
 act against that Order and Govern-
 ment which he hath set up in his
 Church. God is the God of Order,
 he hath set every thing in its proper
 sphere. The order and harmony
 of the World doth consist in De-
 grees, one thing still above another.
 For as Aristotle saith, no Harmony
 consists of Union; there can be no
 musick, if all the sounds be alike;
 The Countertenor is above the Base.
 In nature, the Sunne is Comman-
 der in chief among the Planets.
 Thus in the Body Politick; God
 hath set King, Nobles, Judges, still
 in a descent; and this makes up the
 Harmony. And these Powers are of
 God, Rom. 13. 1. The Powers that

4.

Rom. 13. 1

be, are of God. Magistracy is the hedge of a Nation, And he that breaks an hedge, a serpent shal bite him.

Use.2. Use 2. Reproofe, Here's a just Impeachment against two sorts of Persons.

1. The Libertine. And there are two kinds of them :

Branch of reproof First, The *prophane Libertine* that fancies to himselfe a God made up of mercy; and therefore he ingulphes himselfe in sinne, doth ad *pro arbitrio*, he is upon the spurre to go to hell, as if he were afraid hell would be full before he could get thirther. Doth not he say; *God shal not see.*

Secondly the *Religious Libertine*, and these are of two sorts.

1. That pleads Liberty of Conscience. *Conscience ! Must* he have his Conscience, that makes no Conscience? What, He that hath sinned away his Conscience ? If Conscience be a sufficient plea, the Papists will

come

the come in for a childes part. Conscience must have a Rule ; it bindes only *virtute pracepti*, by vertue of a precept. If Conscience goes against the Word, *Deponenda est talis Conscientia*. Get Conscience better informed. The Conscience of a sinner is defiled, *Tit. i. 15*. Conscience being defiled, may erre; Conscience erring, may suggest that which is sinfull. There is nothing can binde a man to sin.

2. Sort of the Religious Libertine is, That sinnes because Grace abounds ; that saith, God sees no sinne in his people, and therefore what need we see it? After we are in Christ, we cannot sinne ; therefore Repentance is out of date. Whom I shall refute in two words.

There needs Repentance after we are in Christ: for, 1. Though sinne in a Believer be covered*, yet it is not perfectly cured. There are still *Reliquia peccati*, some remainders of

D. Ames. de
Consc.

I.
Psal. 32. 1

corruption; and certainly, as long as there is an issue of sin open, there must be an issue of sorrow kept open.

2.

Every sinne after we are in Christ, is a sinne of unkindnesse, it is *labes sponsæ*, the sin of a Spouse, and if any thing will melt and break the heart, this will. The finnes of the Regenerate do wound Christ's heart deeper then others. Hath not Christ suffered enough already? Wilt thou wound him whom God hath wounded? Will you give him more vineger to drink? O rather Give wine to him that is of an hurting heart; Cheare him with thy teares. Look on a bleeding Christ with a bleeding heart.

2.

It doth impeach the Hypocrite Branch who is a practical Atheist, he saith of reproof God shall not see. The word in the Hebrew * *Job* 13. 16. signifies to dissemble. The Syriack word is the same with *assumens vultum*, a face-taker. The Hypocrite weares a vi-

zor of Sanctity. *Aquinas* in his Summes calls hypocrisie *simulatio virtutis*, The counterfeiting of vertue. The hypocrite is a very Mountebank, he pretends that which he is nor. He is like those Angels that assumed the dead bodies, but there was no soule to animate them, *Gen. 19. 1.* he is a shape, an apparition, he doth but assume Religion. The hypocrite is a walking Land-skip, a rotten post gilded over; he is like the painted grapes that deceived the living birds; * Or * *Plut.* the beautiful apples of *Sodom* with this Motto, *No further then colours*; touch them, and they moulder to dust.

In short, hypocrites are like turning pictures which have on one side the image of a Lamb, on the other side a Lion: so they are on their out-side Saints, but their in-side devils. Hypocrites may be compared to trumpets which make a great

sound, but within they are hollow. Do these believe the all-seeing eye? The hypocrite turnes all Religion into meer complement; he walks with a dark lanthorne, saying, *No eye shall see.* He goes about to juggle with God, as *Feroboams* wife did think to do with the Prophet, *1 Kin. 14. 6.* but he pulled off her vizor, *Come in thou wife of Feroboam.* The hypocrite knowes God is of purer eyes then to behold sinne; yet for all this will play a devotion; he will venture to abuse God, that he may delude men. The hypocrite takes more care to make a Covenant, then to keep it; and is more studious to enter into Religion, then that Religion should enter into him. This Text doth arraigne the Hypocrite: *πάντα γυμνά, All things are naked.* God sees our jugglings.

I shall give you two *κρίθηα*, or distinguishing Characters whereby you may know an hypocrite.

1. He

1. He is one that is *partial in his* 1. Cha-
goodnesse; zealous in lesser things, *racter.*
and remisse in greater. As Luther

complained of some in his time, and
our Saviour in his time, which *strain*
at a gnat, and swallow a Camel. He
is one that sweats only in some part,
but is coole in all the rest, which is a
signe his zeale is distempered. He
is zealous against a Ceremony, a
Relique or painted Glasse, (not that
I plead for these) but in the meane
time lives in known sinne; Lying,
Cozening, Extortion, &c. Just as
the High Priests, *It is not lawfull,*
say they, *to put the money into the*
treasury, because it is the price of blood. *Mat. 27 6

* They speak like consciencious
men. Oh do not defile the treasu-
ry! But let me ask the question,
Why did they shed that blood?
it was innocent blood. They will
not take the price of blood into the
treasury, but they never scruple
to take the guilt of blood into their
souls.

soules. They were zealous for the Temple; but in the mean time murderers of the Sonne of God. And we have a parallel Scripture to this,

Rom. 2.

22. *Rom. 2. 22. Thou that abhorrest idols, dost thou commit sacrilege?* Who

at the first blush would not have taken these for very holy, devout men; they were zealous against idolatry? But see a root of hypocrisie! They were *partially* good, they hated one sin, but not another; idolatry, but not sacrilege. Though it was an abominable sinne, and there was an expresse Law of God against it, * yet these seeming Zealots make no conscience of robbing God of his riches.

*Deut. 26.

12, 13, 14.

And here as in a Scripture looking-glasse, we may see our own faces; have we not many now adays seemingly zealous against *Popery*? If they see a Crosse, though it be in a Coat of Armes, they are much offended, and are in a kinde of convolution:

vulsion: but in the mean time make no conscience of *sacrilege*, starving out the Ministry, they put out the fire on Gods Altar, shut the doors of his Temple; is not this visible hypocrisie? There are some, it may be, will not be heard to swear, it will not stand with their Saintship; that were to call the devil father aloud: but they will defraud and defame, which is a sinne they can never satisfie for; take away a mans name, what amends can you make him? 'tis no better then murder; and if these be Saints, there are as good Saints in hell.

The second Character of an Hypocrite is, *he makes Religion a mask to cover his sin.*

Herod pretended to worship Christ, but his zeal was no other then malice, for it was to have destroyed him. Thus oft bad purposes lie hid under good pretences. *Jezebel*, that she may dissemble her murderous intentions.

tentions, proclaimes a Fast. *Abalom* to colour over his treason pretends a religious vow. How cunning is the heart to go to hell! Sometimes Covetousnesse pretends conscience; *Judas* fisheth for money under a pretence of Religion, *This oyntment might have been sold for three hundred pence, and given to the poore*, Joh. 12.5. how charitable *Judas* was! but his charity began at home, for he carried the bag. Many make Religion a Cloak for their Ambition, *Come, see my Zeal; faith Jehu, for the Lord* *. No, *Jehu*, thy zeal was for the kingdom; it was not zeal, but State-policy. *Jehu* made Religion hold the Stirrop, till he got into the Saddle, and possessed the Crown; here was *διπλὴ ὑπόκρισις* *, double-died hypocrisie.

* 1 King.
10. 16.

* *Chrysost.*

The Hypocrite doth *ex diametro* set himself against God.

I.

First, he opposeth him in his Essence; God is a substance, the Hy-

Hypocrite is onely a shape.

Secondly, in his unity; God is one, and made him one at first; but he hath made himself two, an heart and an heart; he gives God the tenth, and leaves the rest for that which he loves better.

2.

Thirdly, in his goodnesse. *God is good, and in him is no mixture.*

3.

The hypocrite is therefore good in shew, that he may be bad indeed*; he is a devil in *Samuels* Mantle. *Pilate* would make the world beleieve he had a tender conscience: he washeth his hands; but he could not say as *David*, *I will wash my hands in innocency*: for then he would never have given his Vote for the shedding of innocent blood. God sees our prevarications. How odious is the hypocrite? We ourselves cannot endure treacherous dealing; therefore in the Common-wealth, he that poysons, hath a greater punishment then he that kills with the sword, because he

* *Hypocrita
tegunt ma-
lum bono.*

**Lachrymæ
mentiri
doctæ.*
Bernard.

he offers it hypocritically under a shew of meat and drink. *Judas, betrayest thou the Sonne of man with a kisse?* we may as well betray Christ with a tear, as *Judas* did with a kisse*. You may see Gods great dislike of this sinne, in that he forbids his people in the old Law, the very resemblances of it, *Linsy Woolsy*; and by his expostulation, *Psalm. 50. 16. What hast thou to do to take my Covenant into thy mouth, seeing thou hatest to be reformed!* Thou hypocrite, what hast thou to do to meddle with Religion, to pretend Saint-ship, that makest religion odious, and the offering of God to be abhorred? Heare that dreadful Commination, *Isa. 29. They draw neere to me with their lips. They have God in their mouths; but their heart is far from me; therefore, v. 14. I will take away the wisdom of the wise men; I'll blast their Proceedings, I will infatuate their Counsels, They are Hypocrites! Christ pronounceth*

nounceth seven woes to this sin, in one Chapter, that he never doth the like to any other, *Mat. 23. Woe to you Hypocrites, Woe, Woe, &c. To be an hypocritical Nation, and to be the Generation of Gods wrath* are made in Scripture synonoma's, and are all one, *Isa. 10. 6.* And when the Holy Ghost would inhanche and aggravate the torments of hell, he sets them out under this notion, *The place of hypocrites*; as if hell were taken up on purpose for the Hypocrite to quarter in.

Use 3. A word of *Exhortation*. If the secrets of our hearts are unvail'd and unmasked, *walk as in the eye of God**. Me thinks that of *Hagar* should be a Christians Motto, *Thou God see'st me*. And *Dauids* prospect should be ever in our eye, *Psal. 16. 8. I have set the Lord alwayes before me*: some set their bags of money alwayes before them, others set the feare of men alwayes before them; but a wise Christian will

Use. 3. Exhort.
* Sic vivendum est
tanquam
in conspectu,
sic cogitandum
tanquam
aliquis in
intimum
pectus inspicere possit;
quid prodest ab

*homine
quidvis ab-
scondi, cum
nihil Deo
clausum est;
interest a-
nimis no-
stris, & co-
gitationi-
bus mediis
intervenit.
Sen.*

will set God, and judgement, and eternity alwayes before him. If indeed Gods eye were at any time off from us, we might take the more liberty; but if all things be naked, and naked in his Eye, we cannot sinne but in the face of our Judge. Oh then reverence this Eye of God.

I.

First, it should be a bridle to keep us from sin: *How shall I do this and sinne against God?* Seneca gives his friend *Lucilius* this counsel: *Whatever he was doing, he should imagine that some of the Romane Worthies did behold him, and then he would do nothing dishonourable.* The eye of God should be ever in our eye, this would be as a *Supersedeas* and counter-poyson against sinne: nor is it enough to prune sin*, *viz.* to cut off the external acts, but kill the root. Crucifie complexion-sinnes; let not thy heart sit brooding upon sin. Againe, let Gods omniscience deterre thee from

* *Plurimi
radunt
peccata, non
eradicant.
Bernard.*

from hiding sin. Who would hide a traitour? Now it sucks your breast, shortly it will suck your blood. Men think to walk in the dark, and to carry their sins under a Canopy, that no eye shall see them: as those that have bad eyes, think that the skie is ever cloudy, whereas the fault is not in the skie, but in their eyes: so when the Prince of the world hath blinded mens eyes, because there is darknesse within, they think it is dark abroad too, and now the skie is cloudy, God cannot see: but remember, *all things are naked*: do not go about to hide sin: confesse, confesse, it is a work proper for the day. Confession doth that to the soul which the Chirurgeon doth to the body; it opens a spiritual veine, and lets out the bad blood. The onely way to make God not see sin, is to see it our selves, but not with dry eyes; point every sinne with a teare.

2. It is a spurre to vertue: art thou

D d

zea-

zealous for God? dost thou exhaust
thy self in the cause of Religion
God sees it, thou shalt lose nothing
for the present thou hast a promise

* Mat. 19. which is Gods bill of exchange*, and
29 when God comes to make up thy
Accounts, thou shalt be paid with o
verplus: The more any man hath
disbursed himself for God, the great
er sums of glory are still behinde.

3. It is a whetstone to duty. O
thou Christian that art much in pri
vate, that settest houres apart for
God, (a signe he hath set thee apart,
thou sheddest many a tear in thy clo
set: the world takes no notice; but
remember, Gods eye is upon thee
thy Prayers are registred, thy teares
are bottled up, *and he that sees in se
cret, will reward thee openly* *. How
should this add wings to Prayer, and
oyle to the flame of our devotion
Let us take heed of slacking our pace
in Religion, let not our tears begin
to freeze; for this if it doth not lose

* Mat. 6. 6.

yet it may lessen our Crown.
 Here is a breast of consolation *Use 4.*
 to the Saints of God (in these sad
 times,) in the midst of all that hard
 measure they may meet with; let the
 world frown, let men persecute and
 calumniate, (and it may be, *think they*
*do God service**,) here's sap in the vine, * Joh. 16.2
 a strong cordial to take, *πάντα γυμνά*,
All things are naked. They do no-
 thing but what our Father sees. They
 make wounds, and then poure in
 vinegar; God writes down their cru-
 elty, he sees what rods they use, and
 how hard they strike; and he that
 hath an eye to see, hath also an hand
 to punish. *I have seen, I have seen the*
*affliction of my people**, not only * A&. 7.34
 with an eye of providence; but with
 an eye of pitty. This was a great
 comfort to *David* in his affliction,
 and was like a golden shield in the
 hand of his faith, *My groaning is not*
*hid from thee**: when I weep, Christ * Psa. 38.6
 weeps in my tears, he bleeds in my

wounds. There are two bloods will cry: the blood of *souls*, when they have been starved or poisoned, and the blood of *Saints*. I do not mean *Saints* without Sanctity, *Titular Saints*; but such as have Christ engraven in their hearts, and the Word copyed out into their lives; 'Tis dangerous meddling with their blood*, it we spill their blood, it is no better then spilling Christs blood, for they are members of his body, *In all their affliction he was afflicted**. The People of God are precious to him. There is blood-Royal running in their souls, *they are his Jewels*, Mal. 3. 17. And his heart is exceedingly taken with them, it is wounded with love, *I was jealous for Sion with great jealousy**; jealousy (we know) proceeds from love, nay, *I was Zealous for Sion*; zeal is the flame of love. Oh then ye *Saints of God*, be of good comfort; whatever your measure is, God sees it. *Exo. 14 24. In the morn-*

* Rev. 6 9

* Isa. 63. 9.

* Zach. 8. 2.

morning-watch, the Lord looked through the Pillar of fire and of the cloud, and troubled the Host of the Egyptians; remember, God hath an eye in the cloud.

Caution. God being so infinite in wisdom; If things go cross in Church or State, take heed of charging God with folly; do not censure, but admire. *Use. 5.* All things are naked. There is not any thing that stirs in the world, but God hath a designe in it, for the good of his Church: He carries on his designe by mens designes: All things are unveiled to the Eye of Providence. God is never at a stand: He knows when to deliver, and how to deliver.

1. When to deliver.

David saith, *My times are in thy hand**. If our times were in our own hand, we would have deliverance too soon; if they were in our Enemies hand, we should have deliverance too late: But *my times are in thy hand*, and Gods time is ever best. Every

*Ps. 31. 15

very thing is beautifull *in its season* : when the mercy is ripe, we shall have it. It is true, we are now *inter malleum & incudem*, between the hammer and the anvill : we may fear we shall see the death of Religion, before the birth of Reformation. But do not cast away your Anchor ; God sees when the mercy will be in season. When his people are low enough, and the enemy high enough, then usually appears the Churches morning-star* : let God alone to his time.*

*Cum duplicantur
latere, ve-
nit Moses.
*Isa. 60. 23

2. How to deliver.

All things are naked. God will deliver sometimes in that way in which we think he will destroy. It might seem strange, when he would deliver *Israel*, he stirr'd up the hearts of the Egyptians to hate them. *Could this be a likely way ? yet by this means was deliverance usher'd in. So now the hearts of many are stirred up to hate the People of God, to hate the Covenant; but God can make use of their

*Psal. 105.
25.

their power and rage, as once he did of the High-Priests malice, and *Fudas* treason, for our greater advantage. There was no way for *Fonah* to be saved but to be swallowed up; he sailes safe to land in the Whales belly: God brings his people many times to shore *upon the broken Pieces of the ship*: God can make the enemies do his work; he doth sometimes play his own game by their hand. Well then may we cry out with the Apostle*, *ὦ βάθος* ! *O the depth of the riches, both of the wisdom and knowledge of God*! God will not make us of his privy counsel, *his path is in the deep*: if we cannot see a reason of his Proceedings; let us censure our own shallownesse, not his depth.

*Rom. II.
33.

It is a word of counsel, it shews us *Use. 6.*
whither to have recourse in all our ult.
straits and doubts; go to God, all things are naked in his eye, he is the Oracle of wisdom: *If any man lack wisdom, let him ask it of God**. We
are *Jam. I. 5

are here *in tenebris*, in the dark:
 *Pl. 18.28 pray with *David*, Lord, *light my candle* *, shed some beames of divine knowledge into my soul. Beg of God, that as things are naked *in his eyes*, so they may be naked *in our eyes*, that we may see the sinfulness of sin, and the beauty of holinesse. The times are evil: let us pray to God that he would be our Pilot, that he would teach us to walk jealously towards our selves, piously towards him, prudently towards others, that he would give us the graces of our relation which do bespangle and grace our profession; that so *guiding*
 *Pl. 73.24 *us by his Counsels* *, we may at last be received to Glory.



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